A Dangerous Man, A Dangerous Organization?

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Introduction

This work collects together some texts, mostly from 2025 and 2026, which concern the decades-long and the on-going public campaign to:

> (a) link David Myatt - who in 2021 was listed by The Counter Extremism Project, a "non-governmental organization" (NGO) partly funded by the US Department of Homeland Security - to the Occult group or movement described by the acronyms O9A, and ONA, and known as the "order of nine angles" which was, in 2025, designated a terrorist group by the government of New Zealand;

(b) discredit Myatt's post- 2012 writings about his rejection of extremism, and his arguably antinomian post-2012 philosophy of pathei-mathos he has developed, by claiming they are a deception (i) by a life-long 'satanist' and/or (ii) by an unrepentant neo-nazi whose aim is to undermine Western society and replace it with a new neo-nazi society;

(c) demean Myatt himself as a person, so that as in the campaign mentioned in (b) above, his post-2012 writings will not be taken seriously.

As the author of one of items in this collection wrote, in 2026, about Myatt:

> There is what can only be described as a public campaign, extending over several decades, on-going, and based on certain allegations about David Myatt. The campaign began in 1998 when a monthly magazine published by an antifascist 'special interest group' featured multiple articles about Myatt with the front-cover emblazoned with a photograph of Myatt, taken during a Combat 18 protest in London the previous year, and the headline *The Most Evil Nazi In Britain*. {1} Several of the articles in that magazine made allegations that Myatt was a Satanist and associated with if not the leader of the Order of Nine Angles, with the author providing no evidential facts, no primary sources, {2} to support such allegations. {3}
>
> In the following years the campaign was continued by a new antifascist 'special interest group' formed by the author of those 1998 articles, with items making the same or similar allegations about Myatt regularly published by that author and his colleagues both in print and via the medium of the Internet, which Internet items would later on include those on 'social media' and video streaming platforms. Thus a public stereotype, a public persona, of Myatt, or perhaps more accurately a public phantasy or orthodoxy regarding Myatt {4} was created and propagated and is being widely propagated, aided and abetted by those who for whatever reason, political or otherwise, believe or believed the allegations; with the stereotype featuring in the tertiary source known as 'wikipedia' in their article about Myatt, with the current version (March 2026) stating that he is "most notable for being considered the likely identity of Anton Long, the political and religious leader of the theistic Satanist and neo-Nazi organization the Order of Nine Angles (ONA) from 1974 onwards". {5}

Trial By Media

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As two academics wrote, in 2023, about the O9A:

> across the ideological spectrum. Melzer pleaded guilty in June 2022 “to attempting to murder U.S. service members, providing and attempting to provide material support to terrorists, and illegally transmitting national defense information.”[4]
>
> Since Melzer’s plot, O9A has become a growing topic of concern among analysts and law enforcement.[5] U.S. authorities have described O9A as an “occult-based neo-Nazi and white supremacist group” with “violent, neo-Nazi, anti-Semitic, and Satanic beliefs.”[6] Similarly, news outlets and advocacy groups have referred to O9A as a “Nazi Satanist organization,” a “neo-Nazi Satanist cult,” and “the most dangerous far-right terror movement.”[7] Though characterizations of O9A as a white supremacist and far-right organization are widespread in secondary sources, such descriptions neither fully nor entirely accurately capture O9A’s core beliefs nor its relationship to violent extremism. This article is designed to provide a more comprehensive assessment of the movement’s outlook. Accurately characterizing O9A matters, as does understanding how the overt ideas presented by the group fit together. After all, one enduring lesson of the past two decades of the United States’ engagement with terrorism is that seemingly small details can have an outsized impact. Failure to master the details can produce, for example, overlooked investigative leads or warning signs (as was the case with respect to both the Beltway sniper attacks and Fort Hood shooter Nidal Hasan); tactical overreactions; or failure to recognize when violent extremists may be ready to deradicalize or disengage.

Gartenstein-Ross & Emelie Chace-Donahue (2023)
The Order of Nine Angles: Cosmology, Practice & Movement
Studies in Conflict & Terrorism
DOI:10.1080/1057610X.2023.2186737

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As officials of the New Zealand government declared in 2025:

STATEMENT OF CASE TO DESIGNATE THE ORDER OF THE NINE ANGLES AS A TERRORIST ENTITY

PURPOSE

1. The purpose of this paper is to set out the case demonstrating the Order of the Nine Angles (also known as O9A or ONA) meets the statutory criteria for designation as a terrorist entity within New Zealand pursuant to the Terrorism Suppression Act 2002 ("TSA").

2. The paper concludes that O9A meets the criteria for designation as a terrorist entity under the TSA.

STRUCTURE OF THIS PAPER

3. This paper sets out background information about O9A, covering various aspects of the organisation including its objectives, tactics, weapons and structure, before detailing a case study of a recent attack which meets the definition of a terrorist act under the TSA.

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As a British newspaper mentioned in 2021:

> A government propaganda unit has been secretly working to dismantle a British neo-Nazi network linked to murders and extremist plots around the world, The Mail on Sunday can reveal.
>
> Undercover agents from the security service's Research, Information and Communications Unit (RICU) have been ordered to infiltrate the far-Right Order of Nine Angles (ONA) movement.

https://www.dailymail.co.uk/news/article-9107019/Government-propaganda-unit-given-secret-mission-infiltrate-neo-Nazis-linked-terror-plots.html

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Image:
Hypnagogue 3, The House with Nothing at Home. A Painting by Richard Moult.

Keywords: O9A, Order of Nine Angles, David Myatt, Satanism, Terrorism, Occultism, Neo-Nazi, Propaganda, Extremism,

Even If...

Overview Of A Modern Saga

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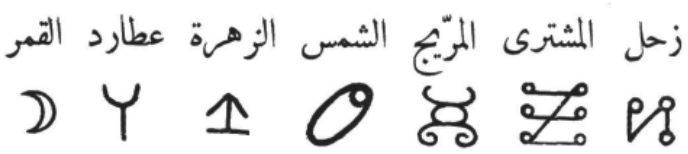

Septenary System: Ghayat al-hakim (c.1050 CE)

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The saga concerns David Myatt and the Order of Nine Angles. It is, to paraphrase in part an entry in the Oxford English Dictionary, {1} a modern story popularly believed to be matter of fact which has been developed by gradual accretions in the course of several decades, and recently and increasingly propagated by mediums such as the Internet. In the story, Myatt is said to be a "devious person hiding behind the Anton Long pseudonym", {2} and thus to be the founder of the Occult movement (or Occult philosophy and praxis) known by the acronyms ONA and O9A, whose later writings, spanning over a decade regarding having rejected his neo-nazi, extremist, past a deception.

In 2023 the River Isis Collective, consisting of what The Seven Oxonians described as "a few stalwart old-timers", {3} published a 7-page essay titled *An Anti-Establishment Heretic* in which they argued that it was their

> "contention that even if David Myatt was the first 'Anton Long' and did found the Order of Nine Angles (O9A, ONA) - and probative evidence was found to prove it - it will not matter in the time-span of decades and centuries: (i) because the O9A will be remembered as a subculture {4} for its anti-Establishment ethos, praxises, and hermetic traditions such as the septenary Star Game; (ii) because that subculture was formulated and expressed in the early (pre-2000) writings of 'Anton Long'; (iii) because the post-2000 writings by self-described O9A adherents or followers of that subculture either unnecessarily embellish or diverge from that subculture; and, perhaps most important of all, (iv) because Myatt has moved on, changed, in the two decades since, as evident in his rejection of all extremisms; in his philosophy of pathei-mathos; in works such as (a) *Classical Paganism And The Christian Ethos*, (b) *Tua Est Diaboli Ianua*; and in his translations of and extensive commentaries on tractates of the Corpus Hermeticum." {5}

Since then, according to the authors of a 2026 text titled *A Story Of Infiltration And Extremism*, several individuals

> "some of whom are anonymous, have claimed that a 1974 interview about a Leeds satanist group, the Temple of the Sun, printed in the Yorkshire Evening Post was definitive evidence of (i) Myatt's involvement with Occultism and Satanism, and (ii) Myatt's involvement with the Order of Nine Angles (ONA/O9A)." {6}

The authors then proceed to provide 'The Story According To Myatt' followed by 'The Story According To The Allegationists', concluding that

> "the choice is between what Myatt writes and has over the years written about the matters in question, and what the allegationists allege and assume, especially about Myatt himself. Hence, we can accept that the 'false persona' that Myatt cultivated during his few months association with the Temple of the Sun was for the purposes of gaining recruits for his neo-nazi cause and finding people who might be useful to that cause. Or, we can accept what the allegationist believe and assiduously propagate for whatever personal or political reason: that Myatt in his writings is deceptive, is lying; that what some journalist wrote in the past about Myatt is accurate and that there is not or never was any ulterior motive or bias personal, political, or otherwise in what some journalists report; and that it is for the person who is the subject of allegations to prove their innocence and not for the allegationists to offer evidential facts which prove their allegations are true 'beyond all reasonable doubt'.
>
> What we find interesting, and perhaps indicative, is not only that 'we', the authors of such items as this, are accused, without any evidence, of being Myatt himself but also that it is fundamentally a question of personal knowing verses what is alleged or assumed by others on the basis of hearsay, allegations spread by impersonal mediums such as the Internet, by the mass Media, and by individuals who do not personally know and who have not known over a significant period of time, the person who is the subject of such hearsay and allegations." {6}

In a separate somewhat polemical article published around the same time, one of the authors of *A Story Of Infiltration And Extremism* stated, in the perhaps appropriately titled article *Yet Another Annoying Aside Regarding Allegations*, that "there are glaring 'tells' - indications of deceit - in what the journalist alleged Myatt said," and went on to write that the statements the journalist attributed to Myatt were all

> "cribbed from freely available late 1960s Church of Satan literature, including the books *Satanic Rituals* and *Satanic Bible* with the latter, for instance, using phrases such as 'masters of the world' and 'the Age of Satan' which are typical examples of what we may term 'Church of Satan speak', or CoS-speak for brevity. There is nothing redolent of the ONA at all in what the journalist alleged Myatt said, as would be expected if Myatt was, as has been claimed, involved with the O9A and its leader (...) "

The author of *Another Annoying Aside* then provides examples of "early ONA-speak" from the 1980s published *Black Book of Satan,* a copy of which is in the British Library, {7} and compares them with "CoS-speak" from Church of Satan literature, noting that "the apparent obsessives [allegationists] have, in regard to that 1974 interview, somehow missed the differences between CoS-speak and early ONA-speak is characteristic of their haste, of their lack of research, and indeed of their prejudice."

Toward the end of the article he writes that

> "Myatt's admission of being briefly involved with the Temple of the Sun also includes the fact that in late 1974 he left Leeds, with documentary evidence revealing he spent his time living alone in a caravan on a farm in the Norfolk countryside before being imprisoned until the Spring of 1976 and then a few months later moving to live in and subsequently become a Catholic monk at an English monastery.

> Since there are at the present time no primary sources which mention an 'Anton Long' prior to the early 1980s; no primary sources where a Mr Myatt writes about or confesses to being 'Anton Long' or of founding or being involved with the ONA; no primary sources which mention or describe an involvement by a Mr Myatt in a 'Temple of the Sun' following his criminal trial at Leeds Crown Court in the Autumn of 1974 after which he left Leeds; then the claim or claims, made by the blogger and others, and since believed by others, that the 1974 newspaper article is 'the or a primary source' that proves that Myatt 'was involved with the Order of Nine Angles' is not evidential. In other words, it remains an unproven allegation. One apparently designed and propagated to discredit a particular person.
>
> The choice is therefore a simple one: to believe the 'public pontifications' of the allegationists, or to believe Myatt's side of the story and thus do the honourable, the fair, thing of according him the benefit of the doubt (...)
>
> Will we human beings, therefore, ever en masse adopt the maxim of being fair, honourable, and thus remain silent about what we personally have no rationally acquired or direct personal knowledge of?

The ongoing saga is also described in the 41 page 2025 text *Concerning Three Particular Allegations*, {8}

> "Five particular allegations about David Myatt have been assiduously propagated in both recent times and in the case of three of the allegations, for several decades. Allegations which apparently were designed, propagated, and are being propagated to (α) personally discredit him and, (β) to discredit his political activities and writings between 1984 and 1998, and (γ) later on (post-2012) to discredit his rejection of politics, extremism, and his writings about the philosophy of pathei-mathos that he developed from that rejection.
>
> What is relevant in regard to the allegations is that Myatt's side of the story, and the context of the allegations, have seldom if ever been provided by the allegationists, just as they have never provided any primary sources in support of their allegations.
>
> To remedy this, we provide Myatt's side of the story and the context of three of the allegations with the fourth, that he is 'Anton Long' and founded the ONA/O9A, comprehensively analyzed in the recent 40 page text *A Phantasy About A Myatt* {9} from which we include as an appendix the section titled *An Analysis Of The Equation DM=AL*.
>
> We provide Myatt's side of the story and the context since to provide them is the fair, the reasonable, thing to do - a civilized principle which the allegationists either scorn or are apparently unaware of (...)
>
> In regard to the fifth more recent, 2025, allegation, it is that Myatt's post-2010 writings regarding rejecting extremism and regarding his philosophy of pathei-mathos, with its virtues of compassion and humility, are a deception and that therefore they can be ignored."

The authors include two essays as appendices: (i) *David Myatt And The Dark Side* and (ii) *David Myatt, Savitri Devi, And Those Above Time*, {10} writing that those two essays

> "place the allegations and the antinomian life of Myatt into an aeonic perspective. For it is our possibly heretical contention that Myatt will be remembered as a modern antinomian and as a 'man above Time' long after his allegationists are dead and long after current nation-States and most if not all of their institutions have collapsed; as nation-States and their institutions and impersonal chains-of-command are, according to our esoteric understanding, fated to do given how they are built on and seek to enforce belief in certain causal abstractions, denotata, which embody by their nature (their physis) a dialectic, a conflict, of opposites and the temporal *idées fixes* of particular temporal nation-States." {9}

From Omega9Alpha To The Hebdomian Way

It has been suggested that there are three iterations, or phases, of ONA Occult philosophy described as ONA 1.0 (a/k/a Longusian Occultism), ONA 2.0, and ONA 3.0 with some difference of opinion regarding when and how these iterations were developed and what, if any, their foundational texts or methods were, with one author dating ONA 1.0 from the 1970s to 1992 - and thus ONA 2.0 from 1992 - and another author dating ONA 2.0 from 2012 and ONA 3.0 from 2021. {11}

For the purpose of this text, we define ONA 1.0 (known among its Initiates as omega9alpha) as from the 1970s to 1992 with its foundational texts the *Naos* typescripts {12} and the Deofel Quartet, {13) and its methodology personal and private instruction from Anton Long involving the Initiate following the Seven Fold Way as described in *Naos*, learning and practising both The Star Game and Esoteric Chant and undertaking the rite (or vigil) of External Adept and the three to six month rite of Internal Adept as described here in Appendix C.

We consider ONA 2.0 (a/k/a O9A) to be from 1992 to 2012 (the year the original 'Anton Long' retired) when ONA texts were distributed by the impersonal Internet and when axioms such as the 'authority of individual judgment' and 'Insight Roles' were introduced {14} with individuals encouraged to form and recruit for their own independent 'nexions', with such often anonymous individuals - describing themselves as O9A or described by others as O9A or as 'members' of the Order of Nine Angles - generally not learning and not practising The Star Game and Esoteric Chant, and almost without exception not undertaking the rites of External and Internal Adept and not undertaking the physical challenges of External Adept which are, as described in *The Seofonfeald Paeth*,

> For men, (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 pounds; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours. For women, (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 pounds; (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.
>
> Those who, before beginning their quest along the 7FW, have already reached such standards should set themselves greater physical challenges and achieve them. {15}

We consider ONA 3.0 to be from 2015 when individuals who had not learned and not practised The Star Game and Esoteric Chant, not undertaken the rites of External and Internal Adept or the above physical challenges, anonymously or otherwise claimed to be ONA/O9A and publicly (usually via the Internet) wrote or pontificated about the ONA.

Thus, a definitive way to distinguish between those who claim to be ONA/O9A or who are described by others as being ONA/O9A 'members' or

followers of the ONA/O9A, is whether they have (i) undertaken and have private or public proof of undertaking the rites of External and Internal Adept (such as their personal Diaries) and (ii) have undertaken the above physical challenges. One such Diary about the Internal Adept rite is widely available. {16}

A Balanced View Of The Saga

° On one side of the balance would be the fact that *if* Myatt was indeed the original 'Anton Long' and did found ONA 1.0 and a 'seven-fold hermetic way' as outlined in the *Naos* typescripts, *and* there were evidential facts proving this, *then* he or more probably his ONA (omega9alpha) personal pupils or successor(s) has/have, post-2022, abandoned, deconstructed and nullified both ONA 1.0 and the O9A (ONA 2.0 and ONA 3.0) and replaced them with the hermetic individualistic/partnership termed The Hebdomian Way. {17}

Which Hebdomian Way is apolitical, and Aeonic in the sense of the Hebdomadary following that Way concerning themselves with their own or with their partnership internal/spiritual development and thus with the pursuit of wisdom:

> "The wisdom acquired, the finding of lapis philosophicus during the penultimate stage of the Way, means two particular things, and always has done. (i) Living *in propria persona*, in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal – of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning." {18}

Such wisdom was also described by David Myatt in a 2020 missive, included below as Appendix A, in which he wrote that the knowledge

> "that we, our species, our planet, are merely 'one speck in one galaxy in a vast Cosmos of billions upon billions of galaxies, and one speck that would most probably appear, to a non-terran, less interesting than the rings of Saturn, just visible from such a distance', apparently still does not resonate with those who – elected by 'democratic' means or who by other means rule over and and/or who create policy regarding us – are in positions of power and influence on planet Earth is both interesting and indicative.
>
> Indicative, because – at least in my fallible judgement – it seems that they have no or little perception of, or are dismissive of, and certainly have no empathy regarding, our human history, over millennia: of the suffering, the deaths, the trauma, that abstractions, that ideology, that egoism, that dogma, that patriarchy, causes and has caused.
>
> Interesting, because – at least in my fallible judgement – it seems that they have no or little perception of our Cosmic insignificance and thus have no or little perception of the balancing that a muliebral, an emphatic – a female physis and perspective, a presencing and understanding, and an understanding born of pathei-mathos – would necessitate and involve."

° The other side of the balance would be to accept Myatt's word, given on his honour, that he formed the Leeds-based Temple of the Sun as a neo-nazi honeytrap; was involved in it for only a short period of time before handing it over to another person, with the authors of *A Story Of Infiltration And Extremism* noting that

> "At present, the choice is between what Myatt writes and has over the years written about the matters in question, and what the allegationists allege and assume, especially about Myatt himself. Hence, we can accept that the 'false persona' that Myatt cultivated during his few months association with the Temple of the Sun was for the purposes of gaining recruits for his neo-nazi cause and finding people who might be useful to that cause. Or, we can accept what the allegationist believe and assiduously propagate for whatever personal or political reason: that Myatt in his writings is deceptive, is lying; that what some journalist wrote in the past about Myatt is accurate and that there is not or never was any ulterior motive or bias personal, political, or otherwise in what some journalists report; and that it is for the person who is the subject of allegations to prove their innocence and not for the allegationists to offer evidential facts which prove their allegations are true 'beyond all reasonable doubt.
>
> What we find interesting, and perhaps indicative, is not only that 'we', the authors of such items as this, are accused, without any evidence, of being Myatt himself but also that it is fundamentally a question of personal knowing verses what is alleged or assumed by others on the basis of hearsay, allegations spread by impersonal mediums such as the Internet, by the mass Media, and by individuals who do not personally know and who have not known over a significant period of time, the person who is the subject of such hearsay and allegations." {6}

In the words of the author of *David Myatt, Savitri Devi, And Those Above Time*, the three categories of Savitri Devi

> "explain much about Myatt's adult life. A man who began as someone 'in Time': from the age of sixteen a neo-nazi street activist and thug who served two terms of imprisonment for violence; who on a number of occasions was the bodyguard of Colin Jordan, one of the founders of the World Union of National Socialists; who was convicted of leading a gang of thieves and who was part of Column 88, a paramilitary neo-nazi group.
>
> Then, some twenty-five or so years later, he became someone 'against Time, a 'Theoretician Of Terror' who was alleged to be the author of a document which "provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement", a copy of which document was discovered by Police in the flat of David Copeland whose bombs in London in 1999 killed three people and injured over a hundred, and which document was also alleged to have influenced the German group The National Socialist Underground whose members conducted a series of armed robberies and killed nine immigrants.
>
> Someone who in 1998 converted to Islam and before and after the 9/11 attacks publicly supported bin Laden and the Taliban and travelled in the Muslim world supporting Jihad. A copy of Myatt's *The Significance of the Taliban for the Muslim Ummah* was found among the possessions of Osama bin Laden after his killing by US Navy Seals in the Abbottabad compound in 2011 and which copy is now in the CIA archives.
>
> Then, just over ten years later in 2009, a man 'above Time' who, rejecting all extremism, political or religious, developed and disseminated

> the compassionate, non-violent, philosophy of pathei-mathos and who certainly fits what Savitri Devi wrote about such men: that 'the fallen world' can never understand them." {10}

The esoteric choice is thus between (i) Myatt as Anton Long, from the 1970s to either 1992 or 2012 (depending on when ONA 2.0 emerged) and (ii) 'Anton Long' as a pseudonym used by several individuals between the 1970s and 2012, as several academics have suggested, {19} with one or two of these individuals having been pupils of the original Anton Long; or (iii) accepting that Myatt was never 'Anton Long'.

Whichever option is chosen the salient fact remains that Anton Long and/or his pupils have, in founding The Hebdomian Way, nullified ONA 1.0, ONA 2.0 and ONA 3.0 and thus esoterically killed and buried what became a Frankensteinian monster; with what is now touted by others as '*the* order of nine angles', as *the* O9A, a phantasm which is being used and has been used by individuals and various agencies and groups for both personal and political purposes, as witness public demands and declarations such as the following:

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STATEMENT OF CASE TO DESIGNATE THE ORDER OF THE NINE ANGLES AS A TERRORIST ENTITY

PURPOSE

1. The purpose of this paper is to set out the case demonstrating the Order of the Nine Angles (also known as O9A or ONA) meets the statutory criteria for designation as a terrorist entity within New Zealand pursuant to the Terrorism Suppression Act 2002 ("TSA").

2. The paper concludes that O9A meets the criteria for designation as a terrorist entity under the TSA.

https://www.police.govt.nz/sites/default/files/publications/statement-of-case-order-of-nine-angles-terrorist-designation.pdf

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A government propaganda unit has been secretly working to dismantle a British neo-Nazi network linked to murders and extremist plots around the world, The Mail on Sunday can reveal.

Undercover agents from the security service's Research, Information and Communications Unit (RICU) have been ordered to infiltrate the far-Right Order of Nine Angles (ONA) movement.

https://www.dailymail.co.uk/news/article-9107019/Government-propaganda-unit-given-secret-mission-infiltrate-neo-Nazis-linked-terror-plots.html

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JD 2461165.715174

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{1} Oxford University Press, 1989, volume 14 (Rob-Seq, p.364)

{2} Filip Lindström, *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, 2025.

{3} *O9A: Dead And Irrelevant*, 2025, https://web.archive.org/web/20260503105431/https://sevenoxonians.wordpress.com/wp-content/uploads/2025/07/affirmation-o9a-dead-public.pdf

The full quotation is:

> "It is our view that the Hebdomian Way makes the ONA/O9A, past and present, irrelevant; a fact summarised in *O9A: Termination*. Thus it is futile to do what a few stalwart old-timers have recently attempted to do - which is to publicly defend what they term ONA 1.0 against the later post-2012 ONA/O9A 2.0 which they assert incorporated, via the Anton Long sanctified axiom of 'the authority of individual judgment', the misinterpretations of self-declared O9A adherents (and possible agent provocateurs) who had no practical experience of the arduous ONA Seven Fold Way as described in the 1989 compilation *Naos: A Practical Guide To Modern Magick*."

In regard to ONA 1.0 and 2.0, qv. From *ONA 1.0 To ONA 3.0*, https://web.archive.org/web/20260503105345/https://sevenoxonians.wordpress.com/2026/03/30/from-ona-1-0-to-ona-3-0/

See also footnote {11}.

{4} What the River Isis Collective termed 'O9A subculture' is described in detail in the 1520 page *Omega9Alpha Subculture: A Complete Guide*, where in the ONA 1.0 section the authoress wrote:

> "It is perhaps unfortunate that the simplicity of both the esoteric philosophy and the Seven Fold Way of Anton Long has apparently been lost over the decades. What I prefer to call ONA 1.0 - the first iteration or release or version of 'the order of nine angles' - was in 1989 with the publication of the 127 page *Naos* text and was succeeded, after several pre-2.0 'beta' versions beginning around 1998, by ONA 2.0 in 2007 (...)
>
> ONA 1.0 was contained in the *Naos* MS and supplemented by the novels of the Deofel Quintet published between 1976 and 1992, and which six texts were all that were required for an individual or a partnership to embark upon the Seven Fold Way and complete a study of ONA esotericism." p.87, https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf

{5} *An Anti-Establishment Heretic*, https://archive.org/download/david-myatt-heretic-v1/david-myatt-heretic-v1.pdf

{6} *A Story Of Infiltration And Extremism*, https://web.archive.org/web/20260307000530mp_/https://sevenoxonians.wordpress.com/wp-content/uploads/2026/03/myatt-temple-of-the-sun.pdf

It should be noted that there is a typo in the text with the date of publication incorrectly given as March 2006.

{7} General Reference Collection Cup.815/51

{8} *Concerning Three Particular Allegations*, https://archive.org/download/concerning-three-particular-allegations-second-edition/Concerning_Three_Particular_Allegations_Second_Edition.pdf

{9} *A Phantasy About A Myatt*, https://archive.org/details/phantasy-about-a-myatt

{10} The essay *Myatt, Savitri Devi, And Those Above Time* is available at https://archive.org/download/myatt-devi-above-time/myatt-devi-above-time.pdf

{11} The difference in dates is addressed in several items:

§ The author of *From ONA 1.0 To ONA 3.0* writes that

> While the distinction which some authors have made between a pre-Internet ONA 1.0, a post-1992 ONA 2.0, and latterly an ONA 3.0, may seem academic, it is nevertheless a necessary distinction given how ONA 2.0 and 3.0 are now, post-2018, perceived and described simply as "*the* order of nine angles" and/or as "*the* ONA/O9A" by the Mass Media, by several government supported organizations, and by many politicians and journalists (...)
>
> The 2024 five page text *The Metaphorical O9A* was the first to suggest a division between a modern, complete, and "original esoteric philosophy", designated ONA 1.0 and devised by the pseudonymous Anton Long, and a later ONA 2.0 developed by Anton Long and then by adherents and followers of his 1980s esoteric philosophy which was described in detail in the typescripts distributed in 1989 under the title *Naos - A Practical Guide to Modern Magick*.

§ In the 2026 essay *After Anton Long - Authority and Fragmentation in the Order of Nine Angles* Dr. Chris Giudice dates ONA 3.0 from 2021, and places ONA 2.0 as a post-2012 development.

§ In *Unravelling The ONA*, the authors write that the

> "distinction between what has been termed O.N.A 1.0 and O.N.A 2.0 (a/k/a the O9A) is that ONA 1.0 was only taught in the traditional hermetic manner from Adept to a personally recruited person or persons, while the O9A was openly propagated by the impersonal Internet with its axiom of individual judgment meaning that anyone could declare themselves to be O9A, manufacture their own nexion, and propagate their own interpretation of the O9A movement and its praxis, with there being, such was the meaning of the axiom of the authority individual judgment, no 'official' authority or person or nexion would could or would contradict that interpretation."

Sources:
° *From ONA 1.0 To ONA 3.0,* https://archive.org/download/from-ona-1-to-ona-3/From_ONA_1_To_ONA_3.pdf
° *The Metaphorical O9A,* https://archive.org/download/the-metaphorical-o-9-a/The-Metaphorical-O9A.pdf
° *After Anton Long,* https://sinisterstudies.substack.com/p/after-anton-long
° *Unravelling The ONA,* included in *Deconstructing A Mythos*, https://archive.org/download/gelis-3/gelis-3.pdf

{12} A facsimile of the typescripts distributed in 1989 is available at https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

{13} The four novellas of the Quartet are available at https://archive.org/download/deofel-longusian-collective/deofel-longusian-collective.pdf

{14} Regarding the 'authority of individual judgment' and 'Insight Roles', qv. the Introduction to the 45 page text *Abandoning The Order Of Nine Angles*, from which the following, *sans* citations, is taken:

> Chapter I, Desertam Indefensamque, recounts the discussions in 2021 within the Oxfordshire-based Sapphic group the TWS Nexion and externally with some other Occultists, the gist of which was the anarchist/nihilist Order of Nine Angles principle of the 'authority of individual judgement' - described in chapter III, *Paradox Of The O9A Authority Of Individual Judgmen*t - and what had resulted from that principle post-2017: such as the Black Propaganda of a fake American O9A nexion run by an FBI agent provocateur.
>
> The discussions led to the abandonment of the O9A by most of the discussants who were of the view that the principle of the 'authority of individual judgement' was on balance detrimental to the quest for Lapis Philosophicus. A brief memorandum, intended for general publication concerning the 'hebdomadary' and a proposed new hermetic Way, was circulated for comments and is included here as Chapter II, *A New Beginning*.
>
> The new esoteric tradition was termed The Hebdomian Way and is described in detail in chapter IV, *The Sevenfold Seeking And Noesis Of The Hebdomian Way*.
>
> Among the aspects of Longusian Occultism that the developers of the new esoteric tradition considered to be, based on their experience and learning, unnecessary for or no longer relevant in a hermetic pursuit of Lapis Philosophicus were:
>
> (i) the japes, deceptions, and the trickery presenced by Anton Long's Labyrinthos Mythologicus;
> (ii) Occult rituals and ceremonies in general, and all types of sorcery;
> (iii) Insight Roles;
> (iv) the causal abstractions and dialectic involved in supporting or using for whatever reason political forms such as National

Socialism;
(v) Satanism, however defined or presenced;
(vi) the complexity of Anton Long's labyrinthine esoteric philosophy;
(vii) the goal of seeking to presence a New Aeon and to change what-is - such as society or societies - by any means including but not limited to means which are or which can classified as political, religious, ideological, social, mythological or Occult.

As noted in chapter IV, *The Sevenfold Seeking And Noesis Of The Hebdomian Way*, it is: "a modern hermetic ἐπιστήμη, épistémé: a means to change the φύσις, physis - the character/nature/perception - of an individual by practical means involving a seeking or quest."

Source:
https://archive.org/download/abandoning-the-o9a-v3_202306/abandoning-the-o9a-v3.pdf

{15} *The Seofonfeald Paeth*, 2019, pp.10-11, https://archive.org/download/o9a-trilogy-print_202109/o9a-trilogy-print.pdf

{16} Diary Of Internal Adept, https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

{17} The Hebdomian Way, 2024, https://archive.org/download/hebdomian-way/hebdomian-way.pdf

The seven practical tasks of The Hebdomian Way are outlined in Appendix B.

{18} Anton Long: *The Enigmatic Truth*, e-text, December 2011 CE. https://rounwytha.wordpress.com/wp-content/uploads/2012/11/esoterikos-the-enigmatic-truth.pdf

As one commentator noted:

That essay, and its companion essay which was simply entitled Lapis Philosophicus, were the last writings written by Anton Long. In respect of Anton Long's use of the phrase *in propria persona*, the term has a long literary and scholarly usage beyond its more recent legal connotations (legal connotations which someone searching the internet will find and assume describe the meaning of the term). The literary and scholarly usage includes the sense of someone speaking 'in propria persona', as opposed (for example) to 'the passive voice'. Thus, someone living 'in propria persona' would suggest something to the intelligentsia as [Anton Long's] quotation would."

The quotation, and the source, included in Anton Long's text are: "He wolde be in his owne persone, the example of our hole iourney." William Bonde [lector philosophiae] – The Pylgrimage of Perfection (1526 CE), i. sig. Dvi.

Source: *The Seofonfeald Paeth*, 2019, p.139, https://archive.org/download/o9a-trilogy-print_202109/o9a-trilogy-print.pdf

{19} The academics include:

(i) Kaplan, Jeffrey (1998). *Religiosity and the Radical Right: Toward the Creation of a New Ethnic Identity*. In Kaplan, Jeffrey; Bjørgo, Tore (editors). *Nation and Race: The Developing Euro-American Racist Subculture*. Northeastern University Press. p.115

(ii) Sieg, George (2013). *Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles*. International Journal for the Study of New Religions. 4 (2), p.257

(iii) Doyle White, Ethan (2018). *Between the Devil and the Old Gods: Exploring the Intersection between the Pagan and Satanic Milieus.* Alternative Spirituality and Religion Review. 9 (2), p.159

(iv) Monette, Connell (2013). *Mysticism in the 21st Century*. Sirius Academic Press, p.92

(v) Gartenstein-Ross, Daveed & Chace-Donahue, Emelie (2023). *The Order of Nine Angles: Cosmology, Practice & Movement*. DOI: https://doi.org/10.1080/1057610X.2023.2186737

Appendix A

Cosmic Insignificance

As referenced in my [2012] effusion *Blue Reflected Starlight*

> "the Voyager 1 interplanetary spacecraft in 1990 (ce) transmitted an image of Earth from a distance of over four billion miles; the most distant image of Earth we human beings have ever seen. The Earth, our home, was a bluish dot; a mere Cosmic speck among the indefinity, visible only because of reflected starlight…"

NASA has now [February 2020] released an "updated version of the iconic Pale Blue Dot image taken by the Voyager 1 spacecraft [which] uses modern image-processing software and techniques" and which image I reproduce above. [1]

That we, our species, our planet, are merely "one speck in one galaxy in a vast Cosmos of billions upon billions of galaxies, and one speck that would most probably appear, to a non-terran, less interesting than the rings of Saturn, just visible from such a distance" [2] apparently still does not resonate with those who – elected by "democratic" means or who by other means rule over and and/or who create policy regarding us – are in positions of power and influence on planet Earth is both interesting and indicative.

Indicative, because – at least in my fallible judgement – it seems that they have no or little perception of, or are dismissive of, and certainly have no empathy regarding, our human history, over millennia: of the suffering, the deaths, the trauma, that abstractions, that ideology, that egoism, that dogma, that patriarchy, causes and has caused.

Interesting, because – at least in my fallible judgement – it seems that they have no or little perception of our Cosmic insignificance and thus have no or little perception of the balancing that a muliebral, an emphatic – a female physis and perspective, a presencing and understanding, and an understanding born of pathei-mathos – would necessitate and involve.

Are those masculous individuals currently in positions of power and influence in many modern terran governments likely or even amiable to such a muliebral physis and perspective; to such a balancing of the muliebral with the masculous; to such an Enantiodromia – to such a presencing and change?

I have to admit I do not know. If they and we are not amenable to such a change, and if we in our majority do not change, are we as a species then, in terms of Cosmic significance, irrelevant?

Perhaps.

David Myatt
February 2020

[1] https://www.jpl.nasa.gov/news/news.php?feature=7593
[2] https://davidmyatt.wordpress.com/about/blue-reflected-starlight/

Source: https://davidmyatt.wordpress.com/a-cosmic-insignificance/

Appendix B

The Seven Tasks Of The Hebdomian Way

The Tasks

1.

Obtain copies of and read tractates I, III, IV, and XIII of The Corpus Hermeticum. The book containing the tractates should have a scholarly commentary and if a translation is required at least two different versions should be obtained, read and compared. {1} Afterwards, write an essay concerning your understanding of Hellenic Hermeticism. If an individual unversed in the classics has a desire to do so they can learn Hellenistic Greek and undertake their own translations. In understanding hermeticism the individual may find the study and use of the noetic Star Game helpful.

2.

For men, (a) walking thirty-two miles, in rural terrain, in less than seven hours while carrying a rucksack weighing at least 30 pounds; (b) running 26 miles and 385 yards (a Marathon) in four and a half hours; (c) cycling two hundred or more miles in twelve hours.

For women, (a) walking twenty-seven miles in under seven hours while carrying a rucksack weighing at least 15 pounds; (b) running 26 miles and 385 yards (a Marathon) in five hours; (c) cycling one hundred and seventy miles in twelve hours.

Those who, before beginning their quest have already reached such standards should set themselves greater physical challenges and achieve them.

3.

With an existing partner, or after finding a suitable partner willing to undertake the task with you, find a hill or mountain in an isolated area - or a desert area miles from any human habitation - which affords an unobstructed night-time view of the stars and wild-camp there for at least three days and nights.

4.

A living alone in an wilderness area, near water suitable for drinking, for a three month period taking with you all that is required in a rucksack which you carry on your own back. You can either (i) build your own shelter from local materials and find your own food by hunting, fishing, and gathering, or (ii) take a tent and sleeping bag and on a monthly basis purchase and take back to your site such food supplies as may be needed from a locality situated at a suitable walking distance, with around 10 miles being suggested.

During the task you should maintain your isolation and have no means of communication with the outside world, use only candles (in a lantern) for illumination, have no means of measuring the passing of time (such as a watch) and no means of reproducing music or any other form of entertainment.

The Hebdomadary should keep a handwritten journal to record their musings.

5.

Write a full length novel of whatever genre, two of whose characters should be based on or inspired by either contemporary or historical persons you find interesting or inspiring or have an empathy for or a dislike of. The novel can also be based on your own life and/or experience and involve a locality and/or persons you know.

You should undertake the necessary contemporary or historical research in terms of plausible characters, scenarios, dialogue and locations, and if necessary read several published contemporary or historical novels to ascertain for yourself how various novelists structure their story, describe characters and events, and employ dialogue.

6.

The task begins at a full moon in Autumn and lasts seven days and nights and is to stay alone for that period in an isolated underground cavern where or near to where drinkable water flows, taking all that is required for the duration of the rite, including water if there is no drinkable water available, and food consisting of bread and cheese and, if you so desire, a supply of wine or beer. If a such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave with, if necessary, its entrance suitably screened to avoid an ingress of light.

The only light is from candles (housed in a lantern) and no means of communication with the outside world, no timepiece, mechanical or otherwise, and no modern means of reproducing music nor any other means of personal entertainment should be brought.

The Hebdomadary should arrange for a trusted person or their partner or a family member to end their isolation after seven days.

7.

The task involves the Hebdomadary - alone or with their partner - walking, in isolated terrain, a distance of at least 210 miles in 21 days carrying appropriate equipment for camping and supplies of food and water to last several days with their route enabling them to find suitable sources of drinking water when necessary. Supplies of food, if dehydrated or freeze-dried, should last as long as practicable, and then when necessary and possible food can be bought en route.

The journey is to end at or near a site which the Hebdomadary finds they have an empathy with or if accompanied by their partner that they both have an empathy with. The Hebdomadary and/or their partner should keep a handwritten diary of their journey.

°°°

{1} Recommended translations with commentaries: (i) Copenhaver, *Hermetica*, 1995, Cambridge University Press, ISBN 978-0521425438 (ii) Myatt, *Corpus Hermeticum, Eight Tractates,* 2017, ISBN 978-1976452369

Appendix C

The Omega9Alpha Rites Of External Adept, Internal Adept, And The Abyss

External Adept

Find an isolated hill - or a desert area - miles from any human habitation which affords an unobstructed night-time view of the stars and on the night of the new moon just after sunset and with a clear sky lie on the ground. The task is to lie still until sunrise without moving or falling asleep. Afterwards write an honest account of what was felt and thought during those night-time hours. Since the task is to lie still without moving or falling asleep then failure is moving and/or falling asleep.

Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

The Rite Of The Abyss

The rite begins at the first full moon following the beginning of a propitious alchemical season – in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The rite, if successful, concludes on the night of the following full moon.

The rite ideally occurs in an isolated underground cavern where or near to where water flows, and in which location the candidate dwells alone for the whole lunar month, taking with them all that is required for the duration of the rite. Ideally, the water should be suitable for drinking. If such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave – with, if necessary, its entrance suitably screened to avoid an ingress of light.

The only light is from candles (housed in a lantern) and the only food is bread and cheese. The food and/or the water required for the duration can be either brought by the candidate at the beginning of the rite, or provided and left (without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one.

No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music nor any other means of personal entertainment are allowed.

The candidate should arrange for a trusted person to enter the cavern at the next full moon to return them to the world of living mortals. This traditional rite has no structure, and simply involves the candidate living alone in such a location for a lunar month and trusting a member of their family kindred or their mentor to inform them when the rite is over.

Source: *The Seofonfeald Paeth*, 2019, pp.13-14, https://archive.org/download/o9a-trilogy-print_202109/o9a-trilogy-print.pdf

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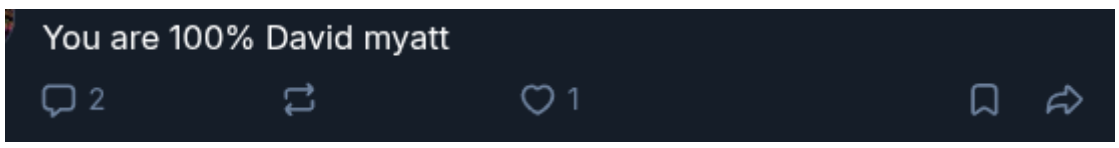
About The Man
Audiatur Et Altera Pars

About The Man

It is mildly amusing and characteristic that so many individuals - mostly these days via those aspects of the Internet that have become known as 'social media' platforms - pontificate about David Myatt invariably in relation to allegations made or believed about him and, invariably in a derogatory way about his assumed persona; with the sheer frequency and quantity of such pontifications far surpassing his infrequent responses, usually in personal correspondence, to such allegations. {1}

The numerous pontificators, of course, have for years had a scripted answer in regard to the few individuals who do question the allegations and assumptions; which answer is the phantastical, somewhat conspiratorial, theory that almost everyone who in some way ventures to disagree with their allegations or their assumptions about him is - must be - Myatt himself using a pseudonym.

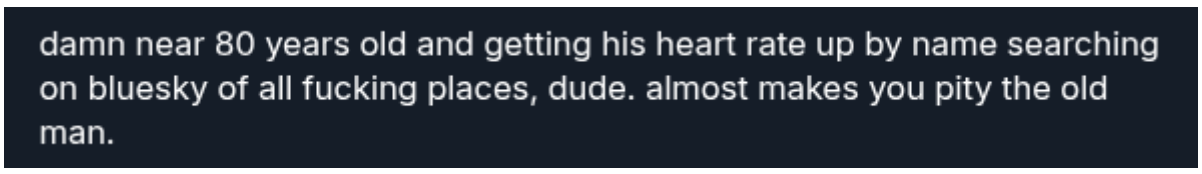


The following three examples are characteristic of the effort expended by and/or the intent of the pontificators.

i) The first example is that of the three pontificators based in America who have produced literally hours upon hours of podcasts about or which feature Myatt, with most podcasts lasting for over an hour, and with their latest offering unusually the subject of a humorous riposte, titled *Ten-in-a-Pod Strike Back!* {2}

That such pontificators have spent so many hours over so many years fixated on a certain person makes it tempting to believe they are either paid propagandists of some government agency, or passionately hate the person they pontificate about and malign and do not personally know; and a hate most probably, given their faux jocularity, deriving from a zealous belief in a particular political and dehumanizing ideology.

ii) The second example is a pontificator now pontificating under an alias on social media platforms whose latest (2026) venture has involved months of effort resulting, so far, in a combined diatribe of some 63 pages about one event in Myatt's life over fifty years ago with one of the claims by the pontificator being that he has found 'the smoking gun' that proves Myatt is 'Anton Long', or at least the first incarnation of the person the numerous pontificators have managed to fictionalise as both a dangerous and influential villain - one of the twenty most dangerous extremists in the world {3} - and a sad lonely old man.


damn near 80 years old and getting his heart rate up by name searching on bluesky of all fucking places, dude. almost makes you pity the old man.

iii) The third example consists of the numerous formulaic replies posted on a social media platform in response to just one post by a dissenter who dared to ask for evidence of a particular allegation about Myatt; nearly all of which replies were by anonymous individuals who accused the dissenter of being

Myatt himself but supplied no evidence whatsoever for their claim.

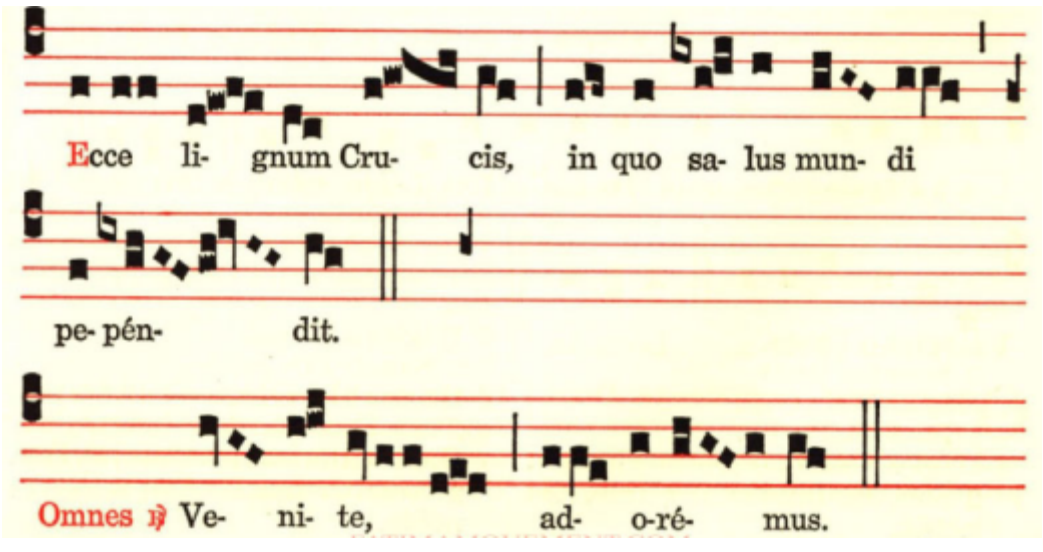
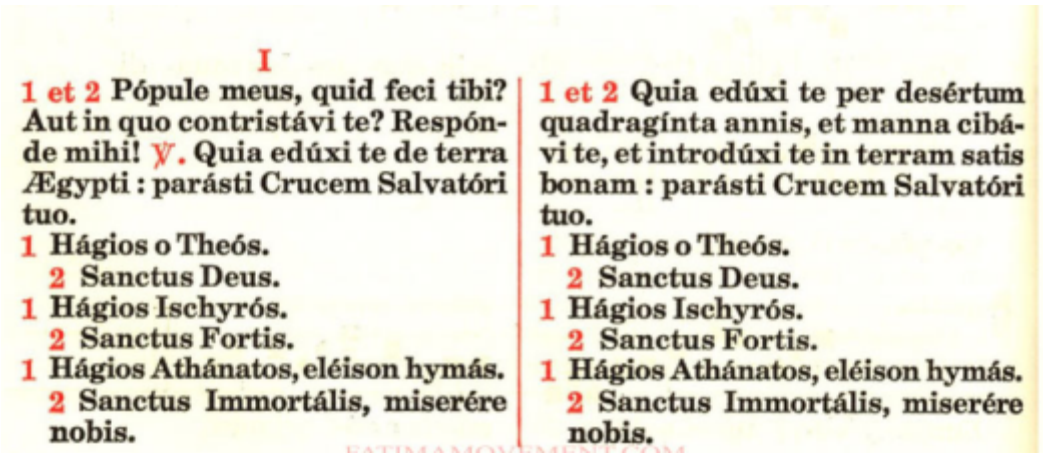
Which examples make the following remark of interest:

> "There is a minor public figure of limited importance on the timescale of history and currently of no significant influence. Yet over the last decade or so this person has been made prominent in a particular sphere by the repetition of particular unproven allegations by particular politicized people and their groups, and because a large number of persons who for whatever reason now believe those allegations to be true.
>
> The result is that a person of limited importance who has no significant influence was listed by a political policy group partly financed by the US Department of Homeland Security as one of the twenty most dangerous extremists in the world." {4}

What is relevant in respect of all the negative demeaning pontifications - the assumptions and allegations about the man - is that no one has engaged in any rational or academic way with either his post-2012 philosophy of pathei-mathos or his Greek translations such as tracts of the Corpus Hermeticum, as if those achievements of his did not exist. Most probably not engaged with because those who respond to any mention of him do not have the knowledge or the ability or the persona to do so, or because it would detract from portraying him, as one pontificator did, as a *bizarre* and a *self-styled* intellectual, with another pontificator, after describing Myatt as a deceitful, manipulative, charlatan, quoting what some journalist wrote in 2014: that Myatt continues "to lie and hide the truth about himself".

All of which suggests to me that what a newspaper columnist recently noted about one, particular, 'social media' platform and those who use it, is applicable to all of such platforms: that they are a part of what is making the world measurably worse.

As Myatt himself wrote in a response dated *Feria VI in Passione et Morte Domini 2026*, {5}

> <begin quote>
> In the real world, of prejudice, egoism, pride, belief in and reliance on denotata, where a 'classical education' and thence a certain perspective born of a scholarly study is the purveu of a minority, such allegations, and now their dissemination by modern rapid means of communication, are only to be expected; as is the acceptance of and belief in those allegations by many others.
>
> But there are moments when reminders of other ways to appreciate, to feel, to be, "all of that mixion" are or can be presenced, with today being such reminder for this one particular fleeting and Earthly-bound emanation whose Uncertitude-of-Knowing was a gift from the early-dying of two others.



I

1 et 2 Pópule meus, quid feci tibi? Aut in quo contristávi te? Respónde mihi! ℣. Quia edúxi te de terra Ægypti : parásti Crucem Salvatóri tuo.
1 Hágios o Theós.
2 Sanctus Deus.
1 Hágios Ischyrós.
2 Sanctus Fortis.
1 Hágios Athánatos, eléison hymás.
2 Sanctus Immortális, miserére nobis.

1 et 2 Quia edúxi te per desértum quadragínta annis, et manna cibávi te, et introdúxi te in terram satis bonam : parásti Crucem Salvatóri tuo.
1 Hágios o Theós.
2 Sanctus Deus.
1 Hágios Ischyrós.
2 Sanctus Fortis.
1 Hágios Athánatos, eléison hymás.
2 Sanctus Immortális, miserére nobis.

(Tommaso Ludovico da Vittoria)

<end quote>

Audiatur Et Altera Pars?

Over two decades ago, one of "the twenty most dangerous extremists in the world" publicly challenged two pontificators to a duel of honour with deadly weapons for propagating lies about him. True to their nature, their physis, the pontificators ignored the challenge. In 2016, that "extremist" penned the following sentiment in a brief autobiographical note :

> "As for such rumours, whatever their source, whatever their intent, I am rather reminded of what Sophocles wrote more than two thousand years ago now: τὸν ἐναγῆ φίλον μήποτ᾽ ἐν αἰτίᾳ σὺν ἀφανεῖ λόγῳ σ᾽ ἄτιμον βαλεῖν." {6}

Which, to those of possessed of a different type of physis, eloquently and simply expresses the essence of the matter.

Rufus Malisius
May 2026

°°°

{1} Such published responses include (a) *Some Questions For DWM 2025*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/questions-dm-2025.pdf and (b) *A Smoking Gun And Other Allegations*, included here as Appendix I.
{2} The humorous riposte is included here as Appendix II.
{3} https://web.archive.org/web/20211203160927/https//www.counterextremism.com/content/top-20-extremists
{4} qv. Appendix III, *Welcome To The BaeldracaVerse*.
{5} *Reminders Of The Numen*, https://archive.org/download/dm-and-some-reminders-of-the-numen_202604/dm-and-some-reminders-of-the-numen.pdf
The expression *all of that mixion* occurs in Myatt's translation of the Ιερός Λόγος tractate, qv. *Corpus Hermeticum: Eight Tractates*, ISBN-13 978-1976452369
{6} *Leaves Are Showering Down*. The autobiographical note is reproduced in full in Appendix IV.

°°°

This item is in the Public Domain

Appendix I.
A Smoking Gun And Other Allegations

Rufus M: There has been a lot of comments in cyberspace in the past six months regarding a 1974 provincial newspaper article about you, dubbed by some anonymous person as "the smoking gun" which "proves" the equation DM=AL, with that tertiary Internet-based source known as Wikipedia, in a 2026 revision, quoting a section from that newspaper article. In part one of your *Autobiographical Notes*, first published in 2001, you presented your side of the story, writing that

> "[t]he journalist promised to let me read his final copy before it was published – a condition I had specified before giving the interview (...) Our conversation lasted for about half an hour, during which the journalist took a few notes (it was not recorded). I assumed that he would simply recount what I had said. Of course he neither showed me the article before publication, nor printed what I said, except for one short sentence about causing chaos. The journalist also made some rather silly allegations about animal sacrifice, which were investigated at the time by both the Police and the RSPCA..." [1]

Do you have any further comments about that 1974 newspaper article?

David Myatt: The matter was mentioned by Selann Ibotæ et al in *The Animal Cruelty Allegation* section of their *Concerning Three Particular Allegations*, the second edition of which was published in March 2026 [2] whose authors provided an extensive quotation from that now archived 2001 source.

Apparently, that 1974 newspaper article is now part of what has become an egurgitating stream of accusations by invectivists; a stream much aided in the last quarter of a century by what has become known as the Internet which allows and indeed encourages information and opinion and haste to the detriment of that silent wordless knowing and stillness which enables us to feel, to be aware of, the numinous. Which Internet, I fallibly intuit, can lead us and has led us away from the fairness born of being quiet regarding, of not speaking to others about, a person we have no personal and long-standing acquaintance of.

That so many use and indeed trust the tertiary, the impersonal, Internet-based source you mentioned as a repository of information about a person is symptomatic of our societies, replete as that source is with the wordful opinions of others many or most of whom use some causal hubriatic abstraction to describe and categorize a person as if such a category, and the denotata implicit in it, signified an understanding.

Hesiod explained it far better than I:

> σὺ δ᾽ ἄκουε δίκης, μηδ᾽ ὕβριν ὄφελλε:
> ὕβρις γάρ τε κακὴ δειλῷ βροτῷ: οὐδὲ μὲν ἐσθλὸς
> 215 ῥηιδίως φερέμεν δύναται, βαρύθει δέ θ᾽ ὑπ᾽ αὐτῆς
> ἐγκύρσας ἄτῃσιν: ὁδὸς δ᾽ ἐτέρηφι παρελθεῖν
> κρείσσων ἐς τὰ δίκαια: Δίκη δ᾽ ὑπὲρ Ὕβριος ἴσχει
> ἐς τέλος ἐξελθοῦσα: παθὼν δέ τε νήπιος ἔγνω

> You should listen to [the goddess] Fairness and not oblige Hubris
> Since Hubris harms unfortunate mortals while even the more fortunate
> Are not equal to carrying that heavy a burden, meeting as they do with Mischief.
> The best path to take is the opposite one: that of honour
> For, in the end, Fairness is above Hubris
> Which is something the young come to learn from adversity. [3]

As does, and perhaps more so, a saying attributed to Anaximander; something I saught to express in my 2022 essay *Numinosity, Denotata, Empathy, And The Hermetic Tradition* from which this is an extract, *sans* all my footnotes:

"The notion of discord so being born by denotata sundering physis is also and perhaps better expressed by Anaximander who like Heraclitus has been much misunderstood:

> ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν
>
> Where beings have their origin there also they cease to exist: offering payment to balance, one to another, their unbalance for such is the arrangement of what is passing.

Which expresses the causality inherent in the beings - existents, ἰδέᾳ/εἶδος - that denotata brings-into-being. They are unbalanced, and since they are causal entities will sooner or later pass away even though in their living through the thoughts and actions of mortals they usually manifest and bring-into-being discord: hence why Heraclitus wrote εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν.

This is in contrast to the individual wordless-knowing that empathy brings-into-being, and explains the fundamental flaw of Plato's ἔλεγχος which led for example to him having Protagoras saying that the poet Simonides does not speak 'correctly', οὐκ ὀρθῶς λέγει even though poetry could possibly be - as an intimation of the numinous - an attempt to wordfully presence what causal abstractions conceal, with the attempt by Socrates to dispute such an assertion by Protagoras seeming to fail." [4]

Rufus M: Doesn't that expresses the essence of your philosophy of pathei-mathos? That pathei-mathos and empathy can move us away from abstract categories, and "the denotata implicit" in them?

DM: Yes, as I saught to explain in the Introduction to the seventh edition of my *The Numinous Way Of Pathei-Mathos*,

> "The numinous way - the philosophy - of pathei-mathos is based on four principles: (i) that it is empathy and pathei-mathos which can wordlessly reveal the ontological reality both of our own physis and of how we, as sentient beings, relate to other living beings and to Being itself; (ii) that it is denotata – and thus the abstractions deriving therefrom – which, in respect of human beings, can and often do obscure our physis and our relation to other living beings and to Being; (iii) that denotata and abstractions imply a dialectic of contradictory opposites and thus for we human beings a separation-of-otherness; and (iv) that this dialectic of opposites is, has been, and can be a cause of suffering for both ourselves, as sentient beings, and – as a causal human presenced effect – for the other life with which we share the planet named in English as Earth." [5]

Rufus M: It has been suggested that your philosophy of pathei-mathos is antinomian and that's one of the reasons why it's been ignored in academia and by your critics and possibly also why several individuals have, between 2025 and 2026, alleged that your philosophy and all of your post-2011 writings are a deception. [6] I quote from the Introduction to the 2023 compilation titled *The Antinomianism Of Mr Myatt*,

> "Myatt's antinomianism is expressed: (i) by his philosophy of pathei-mathos which is in many ways revolutionary with its emphasis on personal empathy, on personal honour, and its dissection of causal abstractions, the denotata; which abstractions not only inform and now motivate the governments of the modern West but also, because of their embedded dialectic of opposites, which with their conflict perpetuate the cycle of suffering; (ii) by what is arguably his rejection, in that philosophy, of the concept, the abstraction of the nation-State; (iii) the new individualistic paganism that can be developed from Myatt's works; and (iv) by his renaissance of the roots of Western culture which are Greco-Roman, Hellenistic, paganism and not the Hebraistic culture - based around the Old and New Testaments - whose morality and tenants, as in the Augustinian concept of *bellum justum*, still informs and are used to justify the actions of nation-states." [7]

My question, therefore, is in two parts. The first part is - do you agree with the statement in (iii) that a new paganism could be developed from your works?

DM: What I have endeavoured to express in such writings is my own particular, or some might say my own peculiar, weltanschauung born from my own pathei-mathos and which pathei-mathos includes, of course, some four decades as a practical sometimes violent "street" activist, as a propagandist, and as a theorist. One thing I believe I have learned from those decades is an Uncertitude-of-Knowing. Of how and why

> "my earlier hubris has, mostly against my will, somehow given way to an often wordless appreciation and a wordless knowing of Nature and of my place as one fallible mortal temporarily living, for only some decades, on one planet orbiting one Star in one Galaxy among a Universe of billions of Galaxies. Of how I owe a debt, have an obligation, to Nature - Debitum Naturæ - and almost certainly a debt to whatever is or was the genesis of Nature, of the variety of life, here and possibly elsewhere in the Cosmos." [8]

Hence my answer to such a question is that I do not have an answer, for to venture to answer it would most probably involve having to use denotata in an attempt to define what paganism is or was and what a "new" paganism might be, both of which would imply, or seem to me to imply, having some kind of Certitude-of-Knowing. TS Eliot, in his poem Little Gidding, expressed the matter far better than I ever could, and which expression I quoted in the aforementioned article:

> And what you thought you came for
> Is only a shell, a husk of meaning
> From which the purpose breaks only when it is fulfilled
> If at all.
> Either you had no purpose
> Or the purpose is beyond the end you figured
> And is altered in fulfilment.

Rufus M: The second part of my question refers to the 2025 essay *An Antinomian Philosophy?* [9] which I co-authored, although given your previous answer I can hazard a guess as to what your answer might be. In that essay the authors wrote that "it is important to emphasize that Myatt is not presenting his own weltanschauung as an alternative but rather suggesting that other individuals develop their own 'numinous weltanschauung' using their own empathy and pathei-mathos as its foundation," and went on to quote from your 2018 essay *Persecution And War*.

Of others

> "trying to cultivate within ourselves the virtues mentioned by Cicero – self-restraint, dignity, fairness, honesty – [which] implies we have no concern for or we seek to cultivate no concern for supra-personal hierarchies and supra-personal authority – whether political, religious, or otherwise ..."

It that still your view, or rather your suggestion?

DM: For the past year or so I have tried to occupy myself with practical, daily, tasks, only endeavouring to explain certain matters, when directly, personally, asked. Which asking has more often than not concerned the allegations made and propagated about me recently and otherwise.

Thus, aware as I am of my past hubris, I seek and have saught to avoid making suggestions although I have on occasion failed in that particular endeavour possibly because the humility needed is still not embedded within me as it should be, which is why I still seem to need something supra-personal to presence the numinous as I feel it should be presenced, within. As I wrote over a decade ago, there is a

yearning for

> "some wordless intimation of the Divine which betakes me so far away from my still egoistic self that I am both awed and humbled again, as I often was in Winter wandering a darkened cloister as a monk in that quiet contemplative time between Matins and Lauds."

Hence:

> "there is yet again the desire to answer the perplexing questions embedded in terms such as expiation as if the answers, if discovered, rediscovered, might reveal a way to live, to be, without becoming the cause of even more suffering. Is the answer, or an answer, embedded in a religious weltanschauung which guides and has for centuries guided many others and which offer modes of personal expiation for suffering-causing deeds done? [...]
>
> All I sense now as, outside, life-bringing rain begins to fall on the dry soil around, are the empathic answers of a personal love, of a personal Uncertitude-of-Knowing, seeding as they can, in my experience, a tolerance and a certain humility; healing as such love and humility does and has done the impersonal hatred, the impersonal intolerance, and the impersonal prejudice that afflicted me for forty or so years and which, often encoded by denotata, seems to still afflict so many others despite our centuries-old human culture of pathei-mathos." [10]

Ξ Ξ Ξ

[1] Addendum I: NDFM, https://web.archive.org/web/20090901180202/http://www.geocities.com/davidmyatt/notes1.html

[2] *A Similitude For Our Times*, pp.70-73, https://davidmyatt.wordpress.com/a-plethora-of-allegations/

[3] Ἔργα καὶ Ἡμέραι [Works and Days], vv 213-218. Notes on my translation:

a. δίκη. The goddess of Fairness/Justice/Judgement, and – importantly – of Tradition (Ancestral Custom). In Ἔργα καὶ Ἡμέραι, as in Θεογονία (Theogony), Hesiod is recounting and explaining part of that tradition, one important aspect of which tradition is understanding the relation between the gods and mortals. Given both the antiquity of the text and the context, 'Fairness' – as the name of the goddess – is, in my view, more appropriate than the now common appellation 'Justice', considering the modern (oft times impersonal) connotations of the word 'justice'.

b. Mischief. The sense of ἄτῃσιν here is not of 'delusion' nor of 'calamities', per se, but rather of encountering that which or those whom (such as the goddess of mischief, Ἄτη) can bring mischief or misfortune into the 'fortunate life' of a 'fortunate mortal', and which encounters are, according to classical tradition, considered as having been instigated by the gods. Hence, of course, why Sophocles [Antigone, 1337-8] wrote ὡς πεπρωμένης οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγή (mortals cannot be delivered from the misfortunes of their fate).

c. δίκαιος. Honour expresses the sense that is meant: of being fair; capable of doing the decent thing; of dutifully observing ancestral customs. A reasonable alternative for 'honour' would thus be 'decency', both preferable to words such as 'just' and 'justice' which are not only too impersonal but have too many inappropriate modern connotations.

d. νήπιος. Literal – 'young', 'uncultured' (i.e. un-schooled, un-educated in the ways of ancestral custom) – rather than metaphorical ('foolish', ignorant).

[4] *Selected Writings 2012-2024*, pp.6-12, https://archive.org/download/dwm-selected-writings-second-

edition/dwm-selected-writings-second-edition.pdf

[5] *Selected Writings 2012-2024*, p.460, op.cit. To avoid confusion, I have replaced 'denotatum' with 'denotata'. As explained in footnote #2 of the published version of that text: "I generally use the term denotatum – from the Latin *denotare* – not only as meaning 'to denote or to describe by an expression or a word; to name some-thing; to refer that which is so named or so denoted,' but also as an Anglicized term implying, depending on context, singular or plural instances. As an Anglicized term there is generally no need to use the inflected plural denotata."

[6] The allegation of deception is analysed in the section *The Early And The Later Myatt - A Study In Temerous Claims*, pp.26-61 of *A Similitude For Our Times*, op.cit

Refer also to *A Prejudice By Any Other Name*, pp.62-67 of *A Similitude For Our Times*, op.cit

[7] *The Antinomianism Of Mr Myatt*, https://archive.org/download/dm-heretic_202311/dm-heretic.pdf

[8] *Selected Writings 2012-2024*, pp.796-797, op.cit

[9] *An Antinomian Philosophy?* https://archive.org/download/myatt-an-antinomian-philosophy/myatt-an-antinomian-philosophy.pdf

[10] *One Early English Morning*, https://davidmyatt.wordpress.com/2025/09/03/one-english-early-morning/

Ξ Ξ Ξ

Source:
https://davidmyatt.wordpress.com/wp-content/uploads/2026/05/a-smoking-gun-and-other-allegations.pdf

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Appendix II.
Ten-in-a-Pod Strike Back!

The A.C.I.A (the American Central Information Agency), in association with B.R.I.C.U. (the British Research, Infomatic, Communication Unit), and GOPAMUU (the Global Project Against MUU Extremism), {1} have had three of their savants {2} present Episode 793 - *They Shall Find No Hiding Place* - of the series of podcasts titled *Operation Strike Back!* produced by Ten-in-a-Pod Inc.

In that episode, University student Andreas Paella forgets to explain why his exploration of "the strange worldview" of David Myatt doesn't use any primary source material whatsoever {3} but instead just presents his own opinions and - in a classic example of the fallacy of reasoning known as the appeal to authority - also presents the published opinions of others some of whom are described either by themselves or by others as 'academics'. Paella's own opinions and unacademic unsourced claims - more suited to a gutter-press *exposé* - include that "Myatt's 2013 renunciation of extremism is *probably* another disingenuous sinister trick, part of ONA's Sinister Game," and that Myatt is a "*self-styled* intellectual and theologian" who is also a "*bizarre*, and contradictory man."

One question that not one of the three pseudonymous Ten-in-a-Pod presenters of the popular podcast *Operation Strike Back!* (only 262 episodes of which are devoted to Myatt) asks is: where is Paella's printed recipe giving a full list of ingredients (i.e. primary sources) for his version of the popular and orthodox phantasmagoria known in Inglaterra as DM=AL.

One of the pseudonymous presenters of Episode 793 even addresses Myatt directly - "in your face, Myatt!" he says in an American accent - and claims that Paella's contribution is *the* 'primary source' that Myatt and dissenters who write and who promote the heretical "DM≠AL" equation have over the years asked for, obviously confused as the presenter is about what a primary source in the case of the claim DM=AL is, and obviously hoping that by hyping the podcast on social media with classy comments such as "F*** You, David Myatt" and repeating the mantra "here's the primary source *they* asked for" - that is, by using an *ad hominem* and the fallacy of *argumentum ad populum* - that their claims and those of Paella about Myatt will end up being believed by many of the Podcast Generation.

In both their Internet hype and in their podcast the three Ten-in-a-Pod presenters repeatedly state that Paella's version of the phantasmagoria is "peer-reviewed" - conveniently neglecting to mention the fact that several other academic items about or which mention Myatt - such as the memo which Daveed Gartenstein-Ross submitted in July 2023 to the US government *Foundation For Defence Of Democracies* which clearly states that his memo is "based on [my] peer-reviewed journal article, *The Order of Nine Angles: Cosmology, Practice & Movemen*t" published in *Studies in Conflict & Terrorism* - are also peer-reviewed, with five of those academic items casting doubt on the hypothetical DM=AL scenario, {4} with Daveed Gartenstein-Ross for instance (who is an established academic, not a University student) writing in his *Cosmology* article that

> "whether Myatt is Anton Long is an ongoing debate among scholars and O9A adherents, though Myatt publicly denies that he is Long. It is also possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors."

Which possibility was also mentioned by Connell Monette, with George Sieg writing that the claim that DM=AL was "implausible and untenable based on the extent of variance in writing style, personality, and tone" between Myatt and Long.

Meanwhile, the three Ten-in-a-Pod presenters, who style themselves as antifascists, are already planning Episode 801 of their *Operation Strike Back!* series, which episode has the working title *David Myatt And The Monster From The BaeldracaVerse*.

E.I. Severin.
JD 2461188.2783

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{1} MUU (Mixed, Unclear, and Unstable) extremism, a term coined by the developers of the UK's Prevent strategy, is according to GOPAMUU a mix of confusing and idiosyncratic ideologies and reflects the more complex radicalisation environment developed and developing in the 21st century.

{2} Savant is MUU extremism-speak for someone who is either (a) supine and who thus appeases or who soothes their master or masters, often by agreeing with them or doing their bidding, or (b) paid for doing a particular job, or jobs, or occupation, or for writing and publishing certain material or Internet content. The master of many savants in the modern West is the Establishment as manifest in its various agencies such as law enforcement and the security services. The usage is from the Icelandic *sefa*.

{3} As noted in my May 2026 item titled *A Conspiracy Theorist By Any Other Name*, primary sources in the case of DM=AL include:

> "documents which a forensic linguistic expert employed by the Police suggest Myatt using a pseudonym such as 'Anton Long' may have written; a confession or signed statement by Myatt made under caution to Police officers; sworn testimony by witnesses who are available for cross examination during a criminal trial; forensically verified video/audio recordings of Myatt admitting to being Anton Long and/or of having founded and being involved with the O9A; and

so on."

A printed newspaper or magazine article is not, *per se*, a primary source admissible during a criminal trial in a Court of Law, and are generally considered to be hearsay.

{4} The five academic dissenters are:
(i) Kaplan, Jeffrey (1998). *Religiosity and the Radical Right: Toward the Creation of a New Ethnic Identity*. In Kaplan, Jeffrey; Bjørgo, Tore (editors). *Nation and Race: The Developing Euro-American Racist Subculture*. Northeastern University Press. p.115
(ii) Sieg, George (2013). *Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles*. International Journal for the Study of New Religions. 4 (2), p.257
(iii) Doyle White, Ethan (2018). *Between the Devil and the Old Gods: Exploring the Intersection between the Pagan and Satanic Milieus*. Alternative Spirituality and Religion Review. 9 (2), p.159
(iv) Monette, Connell (2013). *Mysticism in the 21st Century*. Sirius Academic Press, p.92
(v) Gartenstein-Ross, Daveed & Chace-Donahue, Emelie (2023). *The Order of Nine Angles: Cosmology, Practice & Movement*. DOI: https://doi.org/10.1080/1057610X.2023.2186737

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Appendix III.
Welcome To The BaeldracaVerse

There is a minor public figure of limited importance on the timescale of history and currently of no significant influence. Yet over the last decade or so this person has been made prominent in a particular sphere by the repetition of particular unproven allegations by particular politicized people and their groups, and because a large number of persons who for whatever reason now believe those allegations to be true.

The result is that a person of limited importance who has no significant influence was listed by a political policy group partly financed by the US Department of Homeland Security as one of the twenty most dangerous extremists in the world, with politicians and others associated with particular political groups or of a certain mindset demanding that this terrorist be arrested and charged with various criminal offenses such as incitement and conspiracy for alleged past and current words and deeds.

We shall call this person Mister X, a villain in the BaeldracaVerse created by a group of politicized people with a particular agenda. In the BaeldracaVerse one of the identities Mister X assumes is that of Abatu, High Priest of the Coven of Noctulia, whose mostly young followers are tasked with doing deeds of disruption, terror, murder, and destruction in order to bring about what they call The Age of Chaos led by the apocalyptic figure Shugara. To this end Abatu forms his followers into urban, territorial, armed gangs who compete with rival gangs for territory and resources. He is fond of misquoting the Gesta Romanorum: "He saw at the foot of the tree an hideous pit, and a horrid Baeldraca therein."

The backstory of Mister X. In his younger years he formed and led a gang of criminals who specialized in stealing commercial goods until Mister X was arrested and sent to prison. He was also a street activist in several extremist groups; a bodyguard for the leader of one such group, and involved in several violent incidents for one of which he was sent to prison. He was also investigated by the police on suspicion of being an armourer supplying guns to criminals but there was not enough evidence to arrest him. He wrote a terrorist manual which incited a member of the extremist group he founded to plant bombs which killed three people and injured hundreds of others. He then switched to supporting terrorist religious groups with one of his propaganda tracts in support of a notorious terrorist group found in the possession of the then world's most wanted terrorist after the wanted fanatic was killed in his hideout by US Special Forces.

While Mister X recruits people secretly in person he also now uses social media and blogs to anonymously gain followers and manages at least five social media accounts; is fluent in millennial lingo and acronyms, computer programmer dialect, and writes articles for at least three websites as well as long obtuse essays about obscure topics such as Renaissance alchemy and Arabic mysticism.

Mister X has many identities, one of his latest being that of an eremitic old man who regrets his violent criminal past and who spends his time writing sentimental poetry and talking to trees.

As the publicity from the architects of the fictional story says: "Beware! The BaeldracaVerse is coming to a town near you…"

E.I. Severin.
2025

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Appendix IV.

The Leaves Are Showering Down

The leaves, having lost most of their green, are showering down in the breeze that, Autumnal-cold, sways the tops of the trees here where the well-trodden almost straight path leads up from the small sea-cliffs, across a narrow local road, and toward an ancient settlement abandoned so very long ago that only a few undulations and mounds remain on the summit of this hill.

Sufficient daylight now to sit on what remains of a fallen tree and type, on a wondrous modern device, such words as this, recalling as I do that

> If you came this way,
> Taking any route, starting from anywhere,
> At any time or at any season,
> It would always be the same: you would have to put off
> Sense and notion. You are not here to verify,
> Instruct yourself, or inform curiosity
> Or carry report. You are here to kneel
> Where prayer has been valid. [1]

For there is certainly a reverence here, within me, as the trees – many far older than I – prepare for their Winter sleep and where a sense of aeonic continuity is felt then known: how many humans would have gathered three millennia ago on such a hill as this to mark – perhaps with bonfire, offerings to their gods, a wordless prayer – the ending of one earthly-season and the beginning of another?

Such continuity, such passing ages; such a knowing of how this hill, that sea, this land – how even many of the trees – will outlive me; combining to bring that perspective which, or so it seems to me, is the root of human humility, burgeoning forth as such humility has (at least according to my fallible understanding) in so many religions and spiritual ways millennia following millennia.

Prayer was – is – valid here. Whatever the gods, the goddesses, the god; however the numen was sensed to be so presenced:

> ἐν τῷ κόσμῳ ἦν καὶ ὁ κόσμος δι᾽ αὐτοῦ ἐγένετο καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω [2]

So I send this, these words: for there is life within me yet, despite various rumours to the contrary; a solitary life, as is my wish, devoted as it is now and will be, for however long it is gifted to remain, with a gentle desire to complete my translation of the Gospel of John: a meagre offering, an expiatory prayer born of an oath I bound myself with on learning of Francine’s untimely death ten years ago last May.

As for such rumours, whatever their source, whatever their intent, I am rather reminded of what Sophocles wrote more than two thousand years ago now:

> τὸν ἐναγῆ φίλον μήποτ᾽ ἐν αἰτίᾳ σὺν ἀφανεῖ λόγῳ σ᾽ ἄτιμον βαλεῖν [3]

But, as the Sun begins to shed its light within the trees, cold hands and feet remind me to betake myself away to where books await such reading as marks another translating day.

David Myatt
November 5th, 2016

Extract from an e-mail to a friend
with footnotes added for publication

°°°

[1] TS Eliot, Little Gidding

[2] Κατά Ιωάννην, 1:10. "He who was of the world with the world presenced in him but whose own did not recognize him."

[3] Oedipus Tyrannus, vv.655-6. "When a comrade is under oath, you should never accuse him because of unproved rumours and brand him as being without honour."

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https://davidmyatt.wordpress.com/leaves-are-showering-down/

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A Very Modern Narrative

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Part One
Diagnosis At A Distance

A recent (2025) publication emanating from a European University, titled *Across the Abyss, Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, and purporting to examine that modern Occult movement, is an example of the narrative that is being developed in academia concerning that movement and the person currently alleged or believed, in that milieu and elsewhere, to be its founder and chief theoretician: the individual whom we hereinafter will often refer to as 'protagonist Myatt' who is mentioned on almost page of that publication.

The narrative in question:

> (i) employs the device of assigning both that movement and that individual to, and describing them in terms of, particular abstract categories. In terms of that movement, the appellations include 'longtermism', 'ideological convergence', 'composite violent extremism', 'critical discourse analysis' and as representing 'mythomachy'. In terms of that individual, the appellations include 'imagined emotionology', and the allegation that he is a "devious person" whose post-2012 writings about rejecting extremism and his autobiography *Myngath* cannot be trusted because, as one vocal exponent of the narrative said, protagonist Myatt "lies through his teeth". [1]
>
> (ii) uses secondary sources as if they were primary sources; which results from a confusion of what in terms of that movement is a primary source.
>
> (iii) is based on a limited knowledge derived from an insufficient use of or a total neglect of primary sources.

The result is an impersonal diagnosis 'at a distance' derived from that limited knowledge, whereas our study primarily employs primary sources. [2]

ONA Primary Sources

Before providing the aforementioned illustration of the narrative, it is necessary to consider the question of ONA primary sources.

In *Unravelling The ONA* [3] the authors summarized the current debate, citing academic papers by Daveed Gartenstein-Ross & Emelie Chace-Donahue [4] and by Shanon Shah, Jane Cooper & Suzanne Newcombe, [5] as well as a 2025 submission to the US 'House Homeland Security Committee' titled *The Digital Battlefield: How Terrorists Use The Internet And Online Networks For Recruitment And Radicalization*. [6]

The authors of *Unravelling The ONA* wrote:

> "The fundamental academic question is what for the O9A constitutes a primary source? Since a scholarly work should be based on research using only primary sources and not on interpretative secondary sources such as, in the case of the ONA/O9A, the opinions and interpretations of those who self-declare they are ONA/O9A (followers of its Occult philosophy and praxis) or who are described as or are alleged by others to be ONA/O9A, be these others academics or the Media."

They went on to write:

> In their 2023 article Daveed Gartenstein-Ross and Emelie Chace-Donahue provide a partial answer, for "they give Long's texts more weight than those of others because his writings are repeatedly referenced by O9A texts as the foundation of the philosophy."
>
> Our view and that of some students of that Occult philosophy and praxis is that (i) such primary sources are the texts authored by and signed by Anton Long, and (ii) that a distinction should be made between "the O.N.A" described in such texts between 1976 and c.1991, and the later "O9A" as described in texts authored by 'Anton Long' between 1992 and 2012. The distinction is thus between a Longusian Occult philosophy as described in the 1989 collection of typescripts distributed as *Naos: A Practical Guide To Modern Magick* and the post-1992 Occult movement and praxis which included numerous add-ons such as (a) the axiom of the authority of individual judgment, (b) a Labyrinthos Mythologicus, (c) Insight Roles, (d) the concept of 'mundanes', (e) a code of 'kindred honour', (f) a mythos of Vindex, and (g) antinomian support for both an overt and 'traditional' satanism and for National Socialism be that of the Third Reich and/or the 'ethical National Socialism' described by Myatt is his later National Socialist writings.
>
> Another distinction between what has been termed O.N.A 1.0 and O.N.A 2.0 (a/k/a the O9A) is that ONA 1.0 was only taught in the traditional hermetic manner from Adept to a personally recruited person or persons [...]

Their conclusion was:

> The failure of academics, journalists, and others, to distinguish between ONA 1.0, ONA 2.0, and what self-declared ONA/O9A followers have written, has led to the current O9A narrative exemplified by the [...] claims by the US Department of Justice and repeated by the Media.
>
> As Daveed Gartenstein-Ross and Emelie Chace-Donahue wrote, "there is a need for objective, foundational scholarly literature on the movement's philosophy and core beliefs" but such literature can only be objective and scholarly if they distinguish between ONA 1.0, ONA 2.0, and what self-declared ONA/O9A followers have written, and thus base their understanding of ONA 1.0 and ONA 2.0 on the writings of Anton Long which are their primary source.

In addition, in *Journey To Another World: The Trouble With Myatt And The ONA* it was explained that

> "Much of what is expounded in *Naos* has no parallels in Occult literature, ancient and modern. The concept of causal and acausal being; the Star Game; Esoteric Chant; the three to six month rite of Internal Adept which is part of a graded, decades long 'seven fold way' which follows a seven stage quest or anodos (ἄνοδος) similar to the one described in the Pymander tractate of the ancient Corpus Hermeticum.
>
> In terms of esoteric philosophy, the septenary Star Game and its alchemical fluidical

> symbolism, its septenary correspondences, the ontology of causal/acausal, and so on, make it unique and appropriately described by the term Longusian tradition - Longusian from the Latin for 'long'- given that the pseudonymous author of all but one text in *Naos* was 'Anton Long'.
>
> If 'Anton Long' (AL) was the founder of that particular Occult tradition as described in *Naos* then ergo his signed and published writings before 2012, the year of his retirement, are the primary sources for that Occult tradition, with what was written about that tradition by others, such as academics and journalists who base their expositions on the writings and opinions of self-described adherents or those alleged by others to be adherents, secondary sources." [7]

Thus, if as academics Daveed Gartenstein-Ross and Emelie Chace-Donahue suggest the writings of Anton Long are the foundation of ONA philosophy, then his signed and published writings before 2012 are the primary sources of that esoteric tradition. [8]

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Part Two
An Illustrative Example

As an example of the current narrative about the ONA and protagonist Myatt we shall consider the 2025 text *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, by Filip Lindström of Södertörn University, since it exhibits the three attributes enumerated in the *Diagnosis At A Distance* section above.

In that text the author makes statements which a scholarly knowledge derived from an extended research using primary sources would have uncovered as fallacious. The statements include the following:

§ 1: "like renaissance, palingenesis means rebirth" (p.34)

Response: As protagonist Myatt explained, palingenesis (παλιγγενεσία) is best left untranslated as it is a hermetic principle explained by the context, one of which is tractate XIII of the Corpus Hermeticum which is titled *On A Mountain: Hermes Trismegistus To His Son Thoth, An Esoteric Discourse Concerning Palingenesis And The Requirement of Silence.*

Myatt's translation of a relevant section of the dialogue is:

> Thoth: Relate - plainly - the way of palingenesis.
>
> My son, what is there to say? All that can be told is this: I saw an unshaped vista, brought-into-being through the generosity of theos, of me setting forth to a deathless body, and now I am not that before because engendered by perceiveration.
>
> This matter is not taught: not through that shaped part through which is seeing. Thus and for me there is no concern for the initial mixturous form. It is not as if I am biochrome and have tactility and definity: I am a stranger to them. You, my son, now observe me with your eyes and directly see my physicality and perceptible form. And yet, my son, I am now not

understandable with those eyes.

[...]

Thoth: Inform me also of this: who is the essentiator of the Palingenesis?

Hermes Trismegistus: Through the desire of theos, The Mortal One, child of theos.

Myatt's commentary on this tractate is illuminating about hermeticism and Palingenesis and consists of 34 pages filled with quotations in Greek and references to other ancient texts. [9]

§ 2: "like Goodrick-Clarke, Senholt credits Crowley, Spengler and Toynbee for the phrase aeon..." (p.12)

Response: Research using primary sources would have uncovered several facts, one which is that the term 'aeon' occurs multiple times in the ancient text of Corpus Hermeticum, usually to refer to a Hermetic principle personified as Aion.

In his commentary on the Pœmandres tractate [10] Myatt places the term into another context, quoting Eusebius who wrote (c.326 CE) about φῶς (phaos) pre-existing before the cosmic order, with φῶς used by Eusebius to mean Light in the Christian sense:

> τό τε φῶς τὸ προκόσμιον καὶ τὴν πρὸ αἰώνων νοερὰν καὶ οὐσιώδη σοφίαν τόν τε ζῶντα
> [Historia Ecclesiastica, Book 1, chapter 2]

Myatt translates as: "The Light of the proto-cosmos, the comprehension and vital wisdom existing before the Aeons."

As Myatt explained in his *A Matter of Honour* [11] in relation to claims by Senholt:

> "[S]ome of my ideas and concepts - such as acausality and Aeons and Homo Galactica - are and have been used by the ONA. These concepts date to the early to middle 1970's, evident in such non-occult writings as *Emanations of Urania*, [12] and, later on, in my *Vindex - Destiny of the West*. As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link."

Furthermore, in 2014 he wrote,

> "The Cosmic Perspective reveals a particular truth not only about the Anthropocene (and thus about our φύσις as human beings) but also about how sustainable millennial change has occurred and can occur. Which change is via the progression, the evolution – the development of the faculties and the consciousness – of individuals individually. This is the interior, the a-causal, change of individuals wrought by a scholarly learning of and from our thousands of years old human culture of pathei-mathos, by our own pathei-mathos, and by that personal appreciation of the numinous that both the Cosmic Perspective and the muliebral virtues incline us toward. This aeonic change voids what we now describe by the terms politics and religion and direct social activism of the violent type." [13]

§ 3: "the insight role is a device for the ONA adept to receive new experiences that will facilitate his or her personal development and additional steps along the Seven Fold Way." (p.8}

Response: In the ONA an Adept is someone who has succesfully undertaken the three to six month long of Internl Adept. Insight roles are not related to the stage of Adept but to the early stages of Initiate and External Adept as even a cursory reading of ONA sources would reveal. For example,

> "The fundamental tasks of the new Initiate are: (i) to train for, and undertake, several physical challenges, (ii) choose and undertake an Insight Rôle (see chapter II) and which role should last around a year to eighteen months, and (iii) following success in these prepare for and undertake the Grade Ritual of External Adept (see chapter III)." [14a]

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Internal Adept

> "The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.
>
> The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.
>
> The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings."
> [14b]

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> "The Diary of an Internal Adept is a remarkable document that deserves to be better known. The text is a transcription of the handwritten journal of an Occult initiate written in the 1990s: an honest and revelatory narration of the three-month long O9A Grade Ritual of Internal Adept undertaken in the Outer Hebrides, and makes it evident that the anados (ἄνοδος) of the O9A Seven Fold Way is a personal, a difficult, and an essentially pagan, quest which in its fourth (Internal Adept) stage involves, as one reviewer wrote, complete oblivion for the ego." [15]

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§ 4: "to the followers of the esoteric philosophy of the Order of Nine Angles (ONA), the spiritual concept of acausality justifies the promotion of violence, hatred and terrorism..."

Response: This claim reveals a fundamental misunderstanding of how both protagonist Myatt and the ONA consider acausality, and thus the acausal, with Myatt's view having profoundly changed over the decades.

(a) The ONA View

A scholarly knowledge derived from an extended research using primary sources would have uncovered the following.

> i) "[T]he intuition of acausality, which empathy provides, is a wordless apprehension (a knowing) of beings and Being which does not depend on denoting or naming (and thus does not depend on abstractions) and the theory of acausality is a formal attempt to explain this apprehension and this distinct type of knowing." [16]
>
> ii) The acausal, as understood and as exoterically used by the O9A, is outlined in many MSS; for example in *Acausality, The Dark Gods, and The Order of Nine Angles* from which this a quotation.
>
> "Anton Long clearly states, in many MSS, from the 1980s on, the reality of such an acausal existence beyond our causal (mortal) death. For example, in *The Quintessence of the ONA: The Sinister Returning* (dated 119 Year of Fayen) he writes that -
>
> > the very purpose and meaning of our individual, causal - mortal - lives is to progress, to evolve, toward the acausal, and that this, by virtue of the reality of the acausal itself, means and implies a new type of sinister existence, a new type of being, with this acausal existence being far removed from - and totally different to - any and every Old Aeon representation, both Occult, non-Occult and religious.
>
> Thus it is that we view our long-term human social and personal evolution as a bringing-into-being of a new type of sinister living, in the causal - on this planet, and elsewhere - and also as a means for us, as individuals of a new sinister causal species, to dwell in both the causal and acausal Universes, while we live, as mortals, and to transcend after our mortal, causal 'death', to live as an acausal being." [17]

In the ONA tradition, discovering and using the faculty of empathy is one of the purposes of the three-month long Grade Ritual of Internal Adept, qv. *The Diary of an Internal Adept*. [14]

(b) The Myattian View

In his early writings protagonist Myatt considered that the acausal concerned the numinous, as in *A National-Socialist Glossary*, which was part of his *What Is National-Socialism?* text.

> "Something is numinous if it has beauty and awe. Something which is divinely-inspired or divinely-representative is numinous. What is numinous is generally what is revered, or regarded as sacred - as spiritual or divine. Nature herself is numinous - a wonderful, awe-inspiring mystery. The numinous is an expression of the acausal - of the Unity behind causal, temporal, appearance." [18]

He expanded on this in *The Concept of the Acausal* section of *The Theology of National-Socialism An Examination of National-Socialism, Christianity and Islam*.

> "National-Socialism gives us an awareness of several types of living being which other Ways of Life ignore or consider irrelevant. This ignorance is especially true of modern materialism. These beings include Nature, our folk, the homeland where our folk dwells, and the Cosmic Being.

> These types of being derive their life from the acausal - or rather, from acausal energy. That is, they are manifestations of the acausal in the causal world. In a sense, these beings are acausal life, as distinct from the causal life-forms we know, through experience and Science, and which dwell with us on this planet. To understand National-Socialism is to understand this concept of the acausal, and thus the matrix, The Unity, which the acausal is.
>
> It is the acausal which is numinous, which we apprehend through great Art, literature, music, and so on, and which can and does inspire us to quest for excellence and strive to aid our evolution. It is the acausal which is the essence of life, and it is a rational understanding, or intuitive awareness, of the acausal which enables us to place our own lives in the correct, Cosmic, context, and which provides us with the insight of how all life, causal and acausal, is connected, dependant, inter-related." [19]

In his later writings Myatt used the term in several ways, for example in reference to the 'Ash Wednesday' poem of TS Eliot:

> For me, now, that 'God' of his and of others is Being, ὁ θεὸς, The Ineffable, The Unknowing and Unknowable, The Acausal, The-Unity, The One-The Only (τὸ ἕν), The Monas (μονάς) and which 'acausal' Being Muslims called Allah and Christians called God. This Being is also, as described in the Corpus Hermeticum, both male-and-female:
>
> > Theos, the perceiveration, male-and-female (ἀρρενόθηλυς) being Life and phaos, whose logos brought forth another perceiveration, an artisan, who - theos of Fire and pnuema - fashioned seven viziers to surround the perceptible cosmic order in spheres and whose administration is described as fate.
> >
> > ὁ δὲ Νοῦς ὁ θεός, ἀρρενόθηλυς ὤν, ζωὴ καὶ φῶς ὑπάρχων, ἀπεκύησε λόγωι ἕτερον Νοῦν δημιουργόν, ὃς θεὸς τοῦ πυρὸς καὶ πνεύματος ὤν, ἐδημιούργησε διοικητάς τινας ἑπτά, ἐν κύκλοις περιέχοντας τὸν αἰσθητὸν κόσμον, καὶ ἡ διοίκησις αὐτῶν εἱμαρμένη καλεῖται.
>
> An Interview With David Myatt On A Summer Solstice Eve
> https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dmyatt-summer-solstice-interview.pdf

In one of his criticisms of Hitler and National Socialism, titled *Some Philosophical and Moral Problems of National-Socialism* dated 2012, Myatt wrote that empathy

> "presents us with an acausal-knowing of life, human and otherwise, and this knowing is of ourselves as but one fallible, biologically fragile, mortal, microcosmic nexion, and thus of how our self, our perceived and singular separate self-identity, is appearance and not an expression of the true nature of our being, which nature is one of connexions, between living emanations, not one of separations.
>
> Such a revealing of our nature reveals that we should act with empathy and honour in the knowledge that our actions affect others or can affect others, directly, indirectly, emotionally, and acausally. That their joy, their pain, their suffering, their fate is ours by virtue of us as a connexion to them – as a connexion to all life; as one emanation of ψυχή." [21]

In that criticism he references two other early texts of his, (a) *Some Notes Concerning Causality, Ethics,*

and Acausal Knowing, and (b) *Acausality, Phainómenon, and The Appearance of Causality*.

In Appendix V, *Notes on Aristotle, Metaphysics, Book 5, 1015a*, of his *The Numinous Way of Pathei-Mathos*, he provides the Greek text, his own translation, and a commentary, writing that

> "what Aristotle is describing here is 'change', as for example in the natural development, the unfolding, the growth, of some-thing living that occurs because it is living; because it is possessed of Life and which Life is the ἀρχή of the changement, the 'original being' (the φύσις) from whence being-becomes to be often perceived and classified by us in orderly ways.
>
> What is described is an a-causal change, of being-becoming - of being unfolding - and thus fulfilling the potentiality of being within it. Hence why here Aristotle writes ἀρχὴν κινήσεως, which describes the potential changement inherent in certain beings. That is, the a-causal origin of beings-becoming, or having become, and which beings (having changed, developed, unfolded) we then perceive and classify in orderly ways , such as by shape or usefulness to us, or by a notion such as causality: in terms of physical 'movement'. Which is why, in Aristotle, there is a relation between φύσις, μορφή, and εἶδος - εἶδος in the sense of 'perceiveration' and not, as in Plato, denoting an abstract 'form' or an 'ideal' - διὸ καὶ ὅσα φύσει ἔστιν ἢ γίγνεται, ἤδη ὑπάρχοντος ἐξ οὗ πέφυκε γίγνεσθαι ἢ εἶναι, οὕπω φαμὲν τὴν φύσιν ἔχειν ἐὰν μὴ ἔχῃ τὸ εἶδος καὶ τὴν μορφήν.
>
> Thus φύσις is what is a-causal in beings and which acausality is the origin of the 'natural' order that unfolds because of the potentiality of being to become, to presence in the causal, whence to be perceived by us in various orderly arrangements and/or arranged in terms of usefulness, and which arrangements/usefulness include τὸ καλόν - and thus schemata, τάξις - and ἀρετή." [22]

This is about as far as one can get from the accusation of justifying "the promotion of violence, hatred and terrorism."

§ 5: "the mythomachy war could explain why ONA authors as of late have added promotion of sexual abuse of children to their doctrine..."

Response: The term "ONA authors" reveals a lack of scholarly rigour since it is not explained who these 'authors' are, how they are connected to the ONA and what that connection is. Do they declare themselves to be ONA and if so how and when and where and what probative evidence relating to association with the ONA substantiates their claim? Or have others declared them to be ONA and if so, when and where, and are those who have declared them to be ONA reliable witnesses and do they have probative evidence to support such a declaration?

If such authors have promoted such things then such things are, ipso facto, not part of ONA philosophy as described by ONA primary sources. A primary source regarding such matters is the following, written by Anton Long in 1989.

> "[T]here is not, and cannot be, any such thing as 'Satanic' child-abuse: there can be no child-hood 'initiation', no participation by children under a certain age in rituals, and no abuse, by adult Satanists, of children. This latter is important - Satanism is concerned with the individual gaining self-mastery and self-understanding. The abuser (whether of children, drugs or pleasures) is swayed by mostly unconscious desires and impulses - they may manipulate and

> try to control others who are susceptible, but they cannot control themselves, or even begin to understand their 'darker' side. In short, they are weak - and generally rather pathetic - individuals, although they may hide behind a 'mask' or a 'role'. Such people are not Satanists, but rather failures." [23]

The quotation is from the article *Satanism and Child-Abuse* which was published in issue #9, November 1991, of *The Watcher* LHP zine, New Zealand. It was also mentioned on page 125 of the book *Nation and Race: The Developing Euro-American Racist Subculture*, edited by Jeffrey Kaplan, ToreBjørgo, published by Northeastern University Press in 1998.

§ 6: "After David Myatt has publicly switched beliefs from one religion or philosophy to another, while always keeping one foot in National Socialism, he becomes the boy who cried wolf when he suddenly promises to have left extremism behind. His repetitively proven association to the Order of Nine Angles makes it close to impossible to accept any statement of his as based on honesty..."

Response:

That the author makes various allegations and ends with the affirmation that it is "close to impossible to accept to any statement of [Myatt's] as based on honesty" is a presumption amounting to an unacademic dismissal of primary sources in this matter (that is, all of Myatt's post-2012 writings and any and all statements he has made post-2012) as deceptive and/or as dishonest. Nevertheless, in this matter we shall persist in our pursuit, by rational means, of 'what is the truth of Myatt' by employing primary sources.

(a) Protagonist Myatt did not 'publicly switch beliefs'. For example, he quietly converted to Islam in 1998 and made no mention of it publicly for around eighteen months.

(b) He did not "always keep one foot in National Socialism" since his published writings under the name Abdul-Aziz ibn Myatt were critical of it and of nationalism and racialism in general.

His conversion is explained in his *From Neo-Nazi to Muslim* dated 5 Rabi Awal 1427 (Revised 2 Shaban 1428) [24] in which he wrote:

> "Since my conversion/reversion to Islam, I - because of my own past and previous political involvements - have been asked many times over the years for my views regarding nationalism, race and Islam. Is, some have enquired, Islam compatible with nationalism, and/or racial identity, while others have asked whether our own native or ancestral culture is important. For years, I have striven to answer these questions, by asking the advice of those Muslims more learned than I, by studying the Quran and Sunnah, and by studying the works of Islamic scholars. Thus I have come to understand that, for Islam, there is only Dar al-Islam and Dar al-Kufr: the lands of Islam, and the lands of Ignorance where abide the Kafiroon. In addition, as Allah Subhanahu wa Ta'ala says: "The most honourable of you in the sight of Allah is the one who has At-Taqwa." (49:13 Interpretation of Meaning)
>
> [...]
>
> For a Muslim, all Muslims are their brothers and sisters - they are not judged, or categorized, according to any other criteria, such as 'race'. Indeed, it is perhaps true to say that there is a specific Islamic culture: a Muslim identity, created by the revealing which is the Quran and

> Sunnah, and manifest in Adhab Al-Islam: in the customs, the ways, the manners of Muslims."

There is also the essay *Nationalism, Race and Islam*, [25] in which he quoted a Hadith:

> "It was narrated on the authority of Abu Hariara that the Prophet (salla Allahu 'alayhi wa sallam) said: He who believes in Allah and the Last Day should either speak honourably or be silent." (Muslim, Book 1, 75)

Furthermore, during a 'live' interview in 2006 [26] Myatt was asked the following question,

> *I have read somewhere that people say your conversion is insincere and "may be just a political ploy to advance your own failing anti-establishment agenda". Is this true?*
>
> Reply: Bismillah. I can only repeat what I have said, and written, many times since my reversion, which is that I made my Shahadah at a mosque, in front of several Muslim witnesses, and that - while I lived in that area - I regularly went to Namaz there, for over a year. I also have a document testifying my acceptance of Islam, signed by a Qadi and the Imam of a Mosque.
>
> In addition, when interviewed by the BBC's Panorama programme some 18 months after my reversion, I made another public declaration that I was a Muslim, Alhamdulillah. But that bit was cut, and not broadcast. Since then, I have made several more such public declarations of my Islam, including one in a letter I sent to a newspaper which repeated such allegations. The newspaper did not publish the letter - so I posted it on an Islamic internet forum.
>
> This live dialogue is another public declaration of my Islam, Alhamdulillah.

His writings after 2010 contain strident criticisms of Hitler and of National Socialism, in one of which he wrote that National Socialism

> "by its very nature is supra-personal, organized, authoritative, dogmatic, and numinosity only lives, dwells, is manifest – in the personal sense – by individuals leading or inclining toward leading an empathic, compassionate, honourable, life where there is no need of any authority, any judgement, any criteria, other than their own, deriving from their empathy and their unique πάθει μάθος.
>
> There is thus, based on applying the moral criteria of The Numinous Way, a complete rejection by me of National-Socialism – of whatever kind – and an understanding of Hitler as a flawed individual who caused great suffering and whose actions and policies where dishonourable and immoral." [27]

(c) Nowhere, as far as we can ascertain using primary sources, does protagonist Myatt "suddenly promise" to have left extremism behind as the author of *Across the Abyss* claims. As Myatt describes it:

> "For the reality of my past nine or so years is not that of some sudden life-changing revelation, but rather of a profound inner struggle whose genesis lay years before - in my experiences with and passion for women; in my time in a monastery; in my ever-growing love for Nature and my involvement with English rural life; in Sue's illness and her tragic death.
>
> This intense struggle was akin to an addiction, and I an addict addicted to abstractions. A struggle between my empathy, my understanding, my pathei-mathos, and my life-long belief, itself an abstraction, that somehow in some way I could make a positive difference to the

world and that such abstractions as I adhered to, or aided or advocated were or could be a beginning for a better world, and that to achieve this new world certain sacrifice were, unfortunately, necessary.

A struggle which gave rise to what became - refined, and extended, year after year - The Numinous Way, and which struggle was an interior war to change myself, to actually live, every year, every month, every week, every day, suffused with an empathic awareness and a desire not to cause suffering; the struggle to abandon abstractions.

For nine years or so this interior struggle wore me down, until it gradually faded away. It was akin to cycling up a long steep mountain climb in mist and drizzly rain, struggling on against one's aching body and against the desire to stop and rest; and not being able to see the end, the summit, of the climb.

And then, slowly, the drizzle ceases, the mist begins to clear, the road becomes gradually less steep, and one is there - in warm bright sunshine nearing the summit of that climb, able to see the beautiful, the numinous, vista beyond, below, for the first time, and which vista after such an effort brings a restful interior peace, the silent tears of one person who feels their human insignificance compared to the mountains, the valleys below, the sky, the Sun, and the vast Cosmos beyond: the wyrdful nature of one fleeting delicate mortal microcosmic nexion which is one's own life." [28]

This process of slow inner change is also documented in many letters Myatt wrote while living on a farm between 2002 and 2009, from which letters the following is extract:

"Over fifty years ago, in the 1970s, my concern was the next political confrontation, the next street fight with political opponents, the next piece of propaganda I would produce, motivated as I was by a Certitude-of-Knowing, a fanaticism, born of the belief that I had found the right answers, the right solutions, to certain problems of a political and social kind.

Now, after decades of practical experience which included two terms of imprisonment, the loss of two loved ones, travels in various foreign lands, and a decade and more of working with my hands in rural occupations, my concern has become my Uncertitude-of-Knowing: of how and why my earlier hubris has, mostly against my will, somehow given way to an often wordless appreciation and a wordless knowing of Nature and of my place as one fallible mortal temporarily living, for only some decades, on one planet orbiting one Star in one Galaxy among a Universe of billions of Galaxies. Of how I owe a debt, have an obligation, to Nature - Debitum Naturæ - and almost certainly a debt to whatever is or was the genesis of Nature, of the variety of life, here and possibly elsewhere in the Cosmos.

There thus has developed in me a perspective far beyond politics and far beyond the years and the decades where those with a political or a religious Certitude-of-Knowing try from whatever motive, or some scheming, to change what-is to what they, or others whose authority they accept, believe should-be based on some personal or adopted political or religious or social certitude. For all they seem to have done or do is perpetuate the cycle of suffering as I perpetuated it during my decades as a political and then as a religious fanatic." [29]

Are those (and the letter reproduced in full in Appendix I) the deceptive words of an extremist, as his opponents would have us believe?

(d) What "repetitively proven association" with the ONA? By whom? The author only cites Goodrick-Clarke and Senholt and, as several writers have revealed [30] they did not provide anything evidential in support of their claims.

In summation, such unproven allegations about protagonist Myatt, and those quoted in § 7 and § 8 below, seem to us to reveal the nature of the 2025 work we have been discussing.

§ 7: "Myatt's renunciation of his extremist past can be understood as a deceitful alteration of his discourse, conducted in order to retrieve acceptance in the social sphere that disregards far-right extremism..." p.55

Response: Where are the primary sources for the repeated allegation of protagonist Myatt being deceitful? What, we ask, is this 'social sphere' that the protagonist wants to be accepted into? This allegation of 'wanting to be accepted' would be somewhat amusing if it was not seriously meant, particularly as so many of Myatt's post-2012 writings are concerned with empathy, [31] and the need for a personal expiation. [32]

§ 8: "Myatt's intention with his PE [post-extremist] writing, and The Numinous Way of Pathei-Mathos in particular, is re-instating the confusion and bewilderedness striking the recipient of information about him and the ONA..." p.47

Response: This statement about intention, presented as a rhetorical question, is one of the foundations of the public narrative about protagonist Myatt and the ONA, derived as it is from the allegation that Myatt is 'Anton Long'. The author's belief in this prejudicial statement seems evident when he, again rhetorically, writes about Myatt as a "devious person hiding behind the Anton Long pseudonym" and when he writes, as noted in **§** 6 above, that it is "impossible to accept any statement of his as based on honesty..."

As in the public narrative, no evidence from primary sources or from a scholarly analysis of those voluminous post-2012 writings, is presented to substantiate the allegation that Myatt's rejection of extremism and his post-2012 writings are a deception.

It is interesting that the author repeats the accusation several times (qv. **§** 6 and **§** 7 above) each time in a slightly different context, and each time postulating a different or slightly different explanation for this alleged deception.

§ 9. "Myatt and the ONA are notorious for reading and responding to nearly every single word written about them..." p.77

Response: This hyperbole, together with the underlying prejudicial assumption that the voluminous post-2012 writings of (that is, the primary sources relating to) protagonist Myatt can be ignored because he is not only a deceptive person but also Anton Long, epitomizes this particular and recent contribution to the public narrative about Myatt and the ONA which we have been discussing. A contribution which, as with many others, cloaks itself with pseudo-intellectualism through the citation of secondary (not primary) sources and which uses invented impersonal abstract categories as a diagnostic tool.

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To summarize. The fallacious nature of the statements, together with the fallacious nature of other statements by the author of *Across the Abyss* which are analysed in *The Early And The Later Myatt: A Study In Temerous Claims* [33], brings into question not only the academic value of that work but also the public narrative about protagonist Myatt and the ONA which that particular work by Lindström is now a part of; a prejudicial narrative which many politicians, the mainstream Media, and even some academics in countries such as America and Britain now apparently believe in since they assiduously propagate it.

The following quotation, from p.55 of the item we have been discussing, is indicative of his views about protagonist Myatt and could be considered a summary of part of the public narrative about our protagonist:

> "Not many researchers nor journalists believe Myatt has truly left extremism behind, rather most construe his change of path as an insight role, the ONA practice of deception for infiltrative purposes. If that is the case, Myatt's renunciation of his extremist past can be understood as a deceitful alteration of his discourse....."

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Part Three

The Public Narrative

The public narrative about Myatt and the ONA is based on two intertwined allegations:

I. That the ONA/O9A is, as a representative of the US Department of Justice claimed in 2023, [34]

- ° a white supremacist, neo-Nazi, Satanist, and jihadist group that promotes extreme violence to accelerate and cause the demise of Western civilization;
- ° that it embraces terrorism, including radical Islamic jihadist ideology and the violent tactics of jihadist groups;
- ° that members and associates of O9A have participated in acts of violence, including murders.

II. Myatt's post-2012 writings can and should be ignored because they are a deception since he is not only Anton Long but still a neo-nazi extremist, probably still secretly guiding the ONA, and still working toward the downfall of Western society.

Allegation I.

An integral part of the public narrative about the ONA/O9A is the assumption that the beliefs and deeds of those claiming to be O9A, or claimed by others to be O9A or inspired by the O9A, represent the ideology and aims and tactics of the O9A. In this narrative, ONA/O9A primary sources (the writings of Anton Long, 1976-2012) are ignored or considered irrelevant, with the narrative using secondary and tertiary sources instead.

What are also ignored are (i) attempts, using primary sources, to rebut such claims as those made by the US Department of Justice [34] and (ii) the reality that the actual ONA no longer exists [35] with such sources indicating that the public O9A is now a manufactured phantasmagorical enemy which the governments of several nation States want to outlaw. Hence the following:

Dear Home Secretary

I am writing to request a meeting to discuss the urgency of proscribing the Nazi-occultist group the Order of Nine Angles (O9A).

Along with HOPE not hate, the anti-fascist organisation whose parliamentary group I chair, I've been pressing the prescription review group to urgently assess the O9A threat and to bring forward the required parliamentary motion to proscribe O9A.

I have raised this matter both in the House and publicly a number of times. The O9A pose a significant threat to the lives and security of families in Britain.

This morning, the BBC reported that the man who murdered Bibaa Henry and Nicole Smallman in Wembley had been influenced by a man closely associated with O9A. These brutal and savage murders were inspired by the killers interest in satanism - an ideology which is promoted by, O9A - as well as Neo-Nazism.

This is not the first horrendous crime involving the O9A. This is a group that is promoting and praising terrorist attacks, especially attacks which involve sexual violence. Recently, a serving US soldier was indicted for conspiring with O9A supporters to launch a terror attack on his own unit.

Proscription will send a clear message that we are united against their hate and violence, and it would provide the police and security services with additional powers to stop this vile group from organising - and potentially save further lives from being lost.

I do urge you to ensure that they are proscribed urgently and I look forward to your reply and the opportunity to discuss this matter with you soon.

Yours sincerely

Stephanie Peacock MP

https://www.stephaniepeacock.org.uk
/stephanie_calls_on_home_secretary_to_proscribe_murderous_nazi_occultist_group/

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Will the Government, as highlighted by the group Hope not Hate, whose work I pay tribute to, seek to outlaw the neo-Nazi organisation Order of the Nine Angles, alongside other despicable far-right groups? I pay tribute to my hon. Friend the Member for Barnsley East (Stephanie Peacock) for the work that she continues to do on this as chair of the all-party Hope not Hate group. Clearly, proscription should mark the start and not the end of the process. As such, is the Minister happy with the level of enforcement against proscribed organisations and their members?

Conor McGinn, MP for St Helens North:
https://hansard.parliament.uk/Commons/2021-07-13/debates/673D4D8F-D90C-450B-B7E8-26B63018E5D3
/PreventionAndSuppressionOfTerrorism

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Allegation II.

An integral part of the public narrative about David Myatt are the assumptions that he is Anton Long, the founder of the ONA, and a deceptive person who "lies through his teeth", [1] part of which deception is his rejection of extremism.

Thus, to date, his voluminous post-2012 writings, many intensely personal [36] and many scholarly, such his translation of and commentary on tractates of the Corpus Hermeticum, [37] have been and are being ignored in academia, probably because of the prevalence of and a belief in the public

narrative which entwines Myatt with the ONA thus making Myatt a most controversial figure. It is also possible that these writings are ignored because it is currently politically expedient for academics to refrain from saying or writing anything positive about such a controversial individual whose political, religious, and philosophical peregrinations over the past fifty years [38] resulted in him developing an antinomian philosophy whose essence was expressed in works such as his 2025 essay *Individual Judgement, Authority, And Governance.* [39]

As one observer noted:

> "One of the fundamental things about the modern, currently disparaged and little understood, philosophy of pathei-mathos (a/k/a the numinous way of pathei-mathos) is its antinomian nature: that it replaces the abstraction, and thus the authority, of the modern nation-State with the authority of the individual, with antinomian philosophically implying a passive rejection of the customs, the beliefs, the authority of the modern nation-State..." [40]

As protagonist Myatt wrote:

> "It is my contention that the wordless knowing which personal empathy provides or can provide together with the wordless knowing arising from a personal pathei-mathos is a moral alternative to the abrogation of personal judgement and of personal conscience required by a nation-State and by established religions in the particular matters of war and the violence involved in supra-personal conflicts where there is an assumed 'us' and a 'them'. A moral alternative because there is a personal, individual, horizon to both empathy and pathei-mathos." [41]

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Part Four
A Conclusion

When confronted with primary sources that contradict the allegations made about Myatt and the ONA the allegationists invariably quibble about 'what is an ONA primary source' and resort to claiming that since Myatt is a deceptive person who has written about having rejected extremism, those writings are deceptive.

In addition, the allegationists believe, contrary to jurisprudence, (i) that it is for Myatt to prove that he is not Anton Long and not for them to provide probative evidence that he is Anton Long, and (ii) it is for Myatt to prove that his post-2012 writings are genuine and not for them to provide probative evidence that they are deceptive.

We, and a few others, are under no illusions regarding how long the current public narrative about protagonist Myatt will persist and thus how long it will be before his post-2012 writings, and especially his philosophy of pathei-mathos, are academically reviewed sans the context of that narrative and its allegations. Probably fifty years, at the very least.

Gelis Sangster, et al
Autumn Equinox 2025

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Footnotes

[1] The accusation was made by one of Myatt's opponents to journalist Justin Ling in an item published in March 2022, and is recounted in *Some Questions for David Myatt*, July 2024, https://davidmyatt.wordpress.com/wp-content/uploads/2024/07/davidmyatt-interview-july-2024.pdf

Regarding that 2024 interview by Myatt, see *An Amusing Riposte*, https://archive.org/download/amusing-dm_202508/amusing-dm.pdf

[2] Primary sources provide direct, contemporary, evidence or direct testimony regarding the subject or event or person being investigated. They include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished. A primary document could be handwritten, or published in printed form or in a digital format.

The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources.

In scholarly terms and in regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then their opinions and conclusions about that work become secondary sources.

[3] https://www.scribd.com/document/836868004/Unravelling-The-ONA

[4] Daveed Gartenstein-Ross & Emelie Chace-Donahue, *The Order of Nine Angles: Cosmology, Practice & Movement*, 2023, DOI: https://doi.org/10.1080/1057610X.2023.2186737

[5] Shanon Shah, Jane Cooper & Suzanne Newcombe, *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, 2023, DOI: https://doi.org/10.1080/1057610X.2023.2195065

[6] *Digital Battlefield: How Terrorists Use The Internet And Online Networks For Recruitment And Radicalization*. https://docs.house.gov/meetings/HM/HM05/20250304/117902/HHRG-119-HM05-Wstate-ZelinA-20250304.pdf

[7] *Journey To Another World: The Trouble With Myatt And The ONA*, Chapter 3, ONA 1.0 and ONA 2.0. https://archive.org/download/trouble-dm-o9a/trouble-dm-o9a.pdf

[8] An overview of ONA primary sources is provided in the 2023 text *Deconstructing The O9A*.

> "For the purpose of this monograph O9A primary sources are defined, with reference to the O9A being an esoteric philosophy (qv. Part One) as *The Deofel Quartet*, *The Satanic Letters*, and *Naos*, written by Anton Long, containing as they do the foundations of O9A esoteric philosophy, with his other writings between 1976 and 2012 expositions of that philosophy and, more often than not, part of his Labyrinthos Mythologicus, qv Part Three [...] This definition differs from that of Fredrik Gregorius, that of Daveed Gartenstein-Ross and Emelie Chace-Donahue, and from that of Shanon Shah and associates Jane Cooper & Suzanne

> Newcombe, in their 2023 studies of the O9A which are described in *Another Academic Misunderstanding?* included - pp.9-14 - in *O9A: The Importance Of Primary Sources*, e-text, 2023."
>
> Source: https://archive.org/download/deconstructing-the-o9a/deconstructing-the-order-of-nine-angles.pdf

in *The Boundaries of O9A Philosophy* the author writes that crucial

> "to understanding and appreciating O9A philosophy is the study of the writings of Anton Long, 1976-2012, for they are the primary sources, the only primary sources, of that philosophy. Which writings were published under that name or using the two pseudonyms which he himself has acknowledged, which are (i) 'Stephen Brown', with reference to the two volumes of The Satanic Letters, 1992, and (ii) 'Thorold West', with reference to the manuscript of *Naos: A Practical Guide To Modern Magick*, 1989."

The author defines the ONA in the following way:

> "The appellation Order of Nine Angles describes the esoteric philosophy developed by the pseudonymous Anton Long between 1976 and 2012 and was described in texts authored by him published between those dates.
>
> An esoteric philosophy is a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric - nature of Being and of beings including we human beings. An axiom of O9A philosophy, in common with many esoteric philosophies, is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood, with many esoteric philosophies also positing – as the ancient Greeks did, as Hellenic hermeticism did, and as O9A philosophy does – that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκών) of that ordered structure.
>
> The symbolism of O9A philosophy is - as described in the Poemander/Poemandres tractate of the Corpus Hermeticum and in many Renaissance alchemical texts - the ancient one of seven spheres (ἑβδομάς) and a hermetic quest (ἄνοδος) by the individual from the first, lower, sphere to the seventh, higher, sphere....."
>
> Source: https://archive.org/download/o9a-boundaries-philosophy-v9_202209/o9a-boundaries-philosophy-v9.pdf

[9] Included in *DW Myatt: Greek And Latin Translations*, pp. 510-544, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dwm_translations.pdf

[10] Pœmandres tractate, included in *DW Myatt: Greek And Latin Translations*, op.cit, pp.364-407

[11] *A Matter of Honour*, 2012, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

[12] https://archive.org/download/emanations-of-urania/emanations-of-urania.pdf

[13] *Some Questions For DWM*. The essay is included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*, 2014, ISBN 978-1502396105

[14] (a) *The Seofonfeald Paeth*, p. 10, https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf (b) *The Seofonfeald Paeth*, pp.13-14, op.cit.

[15] https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

[16] *Some Notes On The Theory of The Acausal*, 2010, https://davidmyatt.wordpress.com/theory-of-the-acausal/

[17] Footnote 3, p.163, *The Seofonfeald Paeth*, https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

[18] *An Interview With David Myatt On A Summer Solstice Eve*. Included in *Seven Interviews*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

[19] *Selected National Socialist Writings*, https://archive.org/download/myatt-selected-ns-writings1/myatt-selected-ns-writings1.pdf

The essay was published in 114 yf [2003] during Myatt's attempt to bring National Socialists and Jihadi Muslims together to fight what he regarded as their common enemy. His attempt was described in the book *Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right* by Professor George Michael, published by University Press of Kansas in 2006.

An extract from Myatt's essay was published on the Serbian section of the *Stormfront* internet forum in 2003.

[20] *An Interview With David Myatt On A Summer Solstice Eve*. Included in *Seven Interviews*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

[21] *Some Philosophical and Moral Problems of National-Socialism*, https://davidmyatt.wordpress.com/moral-problems-of-national-socialism/

[22] *The Numinous Way of Pathei-Mathos*, pp.44-45, https://davidmyattinfo.files.wordpress.com/2024/03/numinous-way-pathei-mathos-v7-1.pdf

Printed edition of *The Numinous Way of Pathei-Mathos*, ISBN 978-1484096642
Kindle edition: ASIN B0DWXTNNPY

[23] https://archive.org/download/satanism-o-9-a-and-children/Satanism%2C%20O9A%2C%20And%20Children.pdf

[24] https://web.archive.org/web/20110719014034/http://www.davidmyatt.info/convert2.html

[25] https://web.archive.org/web/20080523215400/http://www.davidmyatt.info/islam_race.html

[26] https://web.archive.org/web/20080820074102/http://www.davidmyatt.info/replies-online.html

The *Live Dialogue*, was conducted on the Islam-Online website on 13 Safar 1427 (13 March 2006 CE) which website was founded by Sheikh Yusuf al-Qaradawi who was associated with the Muslim Brotherhood.

[27] *Hitler, National-Socialism, and Politics – A Personal Reappraisal*, 2012, in *Analysing National Socialism*, https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf

See also *Some Quotations About Hitler, National Socialism, and Racism*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/quotes-hitler-race-myatt.pdf

[28] *Myngath*, 2013, (a) Printed edition: ISBN 978-1484110744 (b) Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf

[29] *An Inner Struggle*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/07/an_inner_struggle.pdf

[30]
(a) Senholt: (i) A Case Study, pp.2-5, *A Matter of Honour*, 2012, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf
(ii) *Senholt And the Fallacy Of Incomplete Evidence*, pp. 21-24, *Analysing The Order Of Nine Angles*, 2024, https://archive.org/download/o9a-colin/2024-o9a-colin.pdf
(b) Goodrick-Clarke: (i) *A Matter of Honour*, pp.6-7, 2012, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf (ii) Appendix V, pp.24-26, *Analysing The Order Of Nine Angles*, 2024, https://archive.org/download/o9a-colin/2024-o9a-colin.pdf

[31] In a 2024 interview, Myatt quoted part of one of his post-2012 writings:

> "I have learned that one of the most harmful things is an ideology, of whatever kind, political, religious, social: a belief we have the answers, and that some law, some government, some abstract idea, some political or social policy, or religious belief, can and will change things for the better, even though - as it almost always does - such a thing involves some suffering, some deaths, some people being deprived of their liberty, their freedom, and some individuals using whatever arts of manipulation they can to convince others of the correctness of such a thing, which is always supra-personal, and as such always involves some people, or some government, having some dishonourable 'authority' over others, on pain of punishment.
>
> The simple way of reason, of restraint, of empathy with all living things, of symbiosis with Nature does involve us changing ourselves but such change involves only a free, conscious, individual, choice. Can we accept some of the hardships, the frugality, that such a life brings because we know that this is how we can and should live and that by so living we are not only not harming others, but aiding ourselves, our family, or locality, Nature and the Cosmos? All else seems, now, inauthentic, unnecessary, a turning away from the knowledge, the understanding, we have achieved - and especially a turning away from that empathy, that consciousness, that awareness of the matrix, of us as a connexion, a living nexus, which I have begun to feel is the essence of our humanity." *An Interview With David Myatt On A Summer Solstice Eve*, pp.1372-1377, *Selected Writings 2012-2024*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/selected-writings-dwm.pdf

[32] In *Part Two: Expiation And Penance* of his 2018 essay *In Defence Of The Roman Catholic Church* he quoted from his earlier, 2012, *Numinous Expiation* text:

> "One of the many problems regarding both The Numinous Way and my own past which troubles me – and has troubled me for a while – is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done [...]
>
> One of the many benefits of an organized theistic religion, such as Christianity or Islam or Judaism, is that mechanisms of personal expiation exist whereby such feelings can be placed in context and expiated by appeals to the supreme deity. In Judaism, there is Teshuvah culminating in Yom Kippur, the day of expiation/reconciliation. In Catholicism, there is the sacrament of confession and penance. In Islam, there is personal dua to, and reliance on, Allah Ar-Rahman, Ar-Raheem, As-Salaam. Even pagan religions and ways had mechanisms of personal expiation for wrong deeds done, often in the form of propitiation; the offering of a sacrifice, perhaps, or compensation by the giving or the leaving of a valuable gift or votive offering at some numinous – some sacred and venerated – place or site." p.382 of *Selected Writings 2012-2024*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/selected-writings-dwm.pdf

The *Numinous Expiation* text was itself part of his 2012 book *Religion, Empathy, and Pathei-Mathos* subtitled *Spirituality, Humility, and A Learning From Grief* which is included in *Selected Writings 2012-2024*, op.cit, pp.399-452.

A printed version of *Religion, Empathy, and Pathei-Mathos* is available: ISBN 978-1484097984

[33] *The Early And The Later Myatt: A Study In Temerous Claims,* https://egnatiusseverin.wordpress.com/2025/09/13/the-early-and-the-later-myatt/

[34] Statement made by Damian Williams of the United States Department of Justice - https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

The claims are examined in Chapter One, *The United States Department of Justice*, pp.4-8 of the 2024 compilation *Allegations, Academia, Occultism, And A Modern Myth*, https://archive.org/download/moderrn-myth-o9a/moderrn-myth-o9a.pdf

[35] *Three Final Texts*, 2025, https://www.scribd.com/document/898398924/The-Hebdomian-Way-Three-Final-Texts

[36] qv. Appendix III for a relevant example.

[37] *Corpus Hermeticum: Eight Tractates*, 2017, ISBN 978-1976452369

Gratis pdf: *DW Myatt: Greek And Latin Translations*, pp. 358-547, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dwm_translations.pdf

[38] Rachael Stirling, *The Peregrinations Of David Myatt: National Socialist Ideologist*, 2023, ISBN 979-8392990900

Gratis pdf: https://archive.org/download/dm-ns-ideologue-second-edition_202307/dm-ns-ideologue-

second-edition.pdf

[39] *Individual Judgement, Authority, And Governance*, 2025, https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/impersonal-authority.pdf

[40] *An Antinomian Philosophy?* https://davidmyatt.wordpress.com/wp-content/uploads/2025/07/an-antinomian-philosophy.pdf

[41] *Notes On War, Suffering, And Personal Judgement*, 2025, https://archive.org/download/dwmyatt-notes-war-suffering/dwmyatt-notes-war-suffering.pdf

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Appendix I

A Letter From A Farm

A beautiful, hot, sunny day and only a few wisps of high white cirrus cloud lie below the blue dome of sky.

There is no more work, today, now, and I have spent about an hour lazy - my flask of cider empty - lying in the shade of an Oak in this field of freshly cut hay, no breeze to even rustle the leaves above me; no roads - except two miles distant - and no people to assail me with their sounds, their feelings: to en-press upon me the patterns, the ways, the life, the harm, of that other world.

Thus, here, I am calm, able to be the belonging which I, we, are, and thus it is that I, smiling, walk the short distance to where there is a small pond, down in a hollow by a hedge and shaded only in one part of one corner by one small Hawthorn bush. Behind the larger, blue, Dragonfly, the Ruddy Darter clings to a small half-submerged blade of grass.

But the blue has the better perch - a tall Bull-rush, one among a group of three two-thirds towards the centre of this pond, and every few minutes, the blue flies up, to briefly circle a part of the water before returning to its bull-rush rest.

Damsel-flies - a scintillating light-blue - circle, land, join together, land, around this water's edge.

There is a reason for the blue's wait. A smaller, darker, female arrives and with a loud buzzing of wings, they join to tumble, spin, fly until they break when she hovers toward one edge of the pond, dipping her lower abdomen into the water, again, again, again, there near where stems of grass rise, curved, up toward the Sun, breaking the surface tension of the water. The male blue circles, briefly hovers - as if watching, waiting - and she is gone, back into cover of bush, tree, long grass. He returns then to his perch, but only for a while. He, too is soon gone - where I cannot see -

and it is not long before the female returns to perch, almost exactly - perhaps exactly - where he perched.

The Ruddy Darter has flown away, somewhere, and I wait, wait, wait until my legs become numb from the sitting-stillness and sweat falls down, many times, from my forehead to my face. For this July Sun is hot.

Now, the she-blue circles, alighting from time to time on water-edge grass, before returning to her perch.

On the pond, a black whirly-gig beetle sails over the greeny surface - while, beneath, near where I sit, perched, watching, a myriad of small grey-things, with two front legs like paddles, dart, here, there, following, tussling with each other among some fallen dead twigs. Something, jet-black, oval and small - a beetle perhaps - briefly breaks the surface before swimming back down into the murky depths of the middle as a Water-boatman glides by atop the surface.

I wait, but still do not see the rare Ruddy Darter. It must have gone while I waited, distracted by the blue.

The myriad small grey-things - twenty, thirty, more - have become ten as the Earth turned to move the Sun across my sky. Then only a few remain where I can see them.

There is a slight breeze, now, to break this silence brought by the few calling birds, so hot is the heat of this Sun. And it is the Sun - and thirst, hunger, numbness of limbs - which makes me to rise, pond-ripple slowly, to turn to walk with reluctance back toward that other world.

Having harmed nothing - except two stalks of grass, chewed - I sigh. There are no humans harming things, here: but for how much longer?

David Myatt
One Hot Sunny Day,
Almost Mid-July

Source:
An Inner Struggle
https://davidmyatt.wordpress.com/wp-content/uploads/2025/07/an_inner_struggle.pdf

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Appendix II

The Centuries, Not The Years

Over fifty years ago, in the 1970s, my concern was the next political confrontation, the next street fight with political opponents, the next piece of propaganda I would produce, motivated as I was by a Certitude-of-Knowing, a fanaticism, born of the belief that I had found the right answers, the right solutions, to certain problems of a political and social kind.

Now, after decades of practical experience which included two terms of imprisonment, the loss of two loved ones, travels in various foreign lands, and a decade and more of working with my hands in rural occupations, my concern has become my Uncertitude-of-Knowing: of how and why my earlier hubris has, mostly against my will, somehow given way to an often wordless appreciation and a wordless knowing of Nature and of my place as one fallible mortal temporarily living, for only some decades, on one planet orbiting one Star in one Galaxy among a Universe of billions of Galaxies. Of how I owe a debt, have an obligation, to Nature - Debitum Naturæ - and almost certainly a debt to whatever is or was the genesis of Nature, of the variety of life, here and possibly elsewhere in the Cosmos.

There thus has developed in me a perspective far beyond politics and far beyond the years and the decades where those with a political or a religious Certitude-of-Knowing try from whatever motive, or some scheming, to change what-is to what they, or others whose authority they accept, believe should-be based on some personal or adopted political or religious or social certitude. For all they seem to have done or do is perpetuate the cycle of suffering as I perpetuated it during my decades as a political and then as a religious fanatic.

This new perspective of mine is of the centuries yet to be and of how we as individuals can cease to interfere, from whatever motive, in the world beyond our own personal world because while such interference may in some circumstances change and often has changed our and other societies temporarily 'for the better' such change does not, in the perspective of centuries, last. A revolution here; a change of government; a war there; an invasion of this or that land; repressive laws; the extra-judicial killing or assassination of this or that official or leader...

There are so many examples over so many centuries. Did the brutality of ancient Rome - the slaughter of Boudica and her followers not long after her victory over the Ninth Legion; the killings, including the murder of Cicero, during the Second Triumvirate; the crucifixion of thousands of followers of Spartacus along the Appian Way; the crucifixion of Jesus and the killing of many early Christians - prevent the fall of the Roman Empire? Did the First and Second World Wars, with their millions of people killed, solve the internal problems of, for example, America and Britain: the poverty; the deprivation, the inequality that still haunts them? Et cetera.

Yet we always find excuses for ourselves, for others: that 'next time it will be different' and that some existing government or some newly declared enemy foreign or domestic 'must be opposed and defeated' by whatever means because 'we' are right and 'they' are wrong. Thus does the internal violence, the hatred and often the internal repression, and the foreign killing and the destruction, continue decade after decade, century following century.

Is this all that we are or all we can be? Decades ago in one of those rare perceptions of acausal Time, I vainly tried to express in words that fleeting perception of another world, of another way of living. But as so often between 1968 and 2006 it was, as other such moments were, forgotten in the maelstrom formed by still believed-in causal impersonal abstractions and by my arrogant belief that I should, must, change what-is to what I hubriatically believed it should-be.

I needed to resist, then; I should have resisted, remembering. But remembering and resisting what? Remembering the deeds done; the suffering caused; resisting the hubris that vivified my personal life, manifest as my hubris was in a personal Certitude-of-Knowing. Now, almost every day, I strive to remember in words such as this the long and difficult journey from city-street to farm-field, from battle-song to plainchant to rural silence, conveyed as I seem to have been to move beyond causal impersonal abstractions to a consideration of the centuries not the decades.

> And what you thought you came for
> Is only a shell, a husk of meaning
> From which the purpose breaks only when it is fulfilled
> If at all. Either you had no purpose
> Or the purpose is beyond the end you figured
> And is altered in fulfilment. [1]

David Myatt
August 2024

[1] TS Eliot: Little Gidding

Source:
https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-the-centuries.pdf

ooo o ooo

Appendix III

Letter To My Undiscovered Self

For nearly four decades I placed some ideation, some ideal, some abstraction, before personal love, foolishly - inhumanly - believing that some cause, some goal, some ideology, was the most important thing and therefore that, in the interests of achieving that cause, that goal, implementing that ideology, one's own personal life, one's feelings, and those of others, should and must come at least second if not further down in some lifeless manufactured schemata.

My pursuit of such things - often by violent means and by incitement to violence and to disaffection - led, of course, not only to me being the cause of suffering to other human beings I did not personally know but also to being the cause of suffering to people I did know; to family, to friends, and especially to those - wives, partners, lovers - who for some reason loved me.

In effect I was selfish, obsessed, a fanatic, an extremist. Naturally, as extremists always do, I made excuses - to others, to myself - for my unfeeling, suffering-causing, intolerant, violent, behaviour and actions; always believing that 'I could make a difference' and always blaming some-thing else, or someone else, for the problems I alleged existed 'in the world' and which problems I claimed, I felt, I believed, needed to be sorted out.

Thus I as a neo-nazi, as a racist, would for some thirty years and by diatribes spoken, written, rant on and on about these alleged problems: about 'the Jewish/Zionist problem, about 'the dangers of race-mixing', about the need for 'a strong nation', about 'why we need a revolution', about 'the struggle for victory', about 'the survival of the Aryan race', and so on and so on. Later on, following my conversion to Islam, I would - for some seven or so years - write and talk about 'the arrogance of the kuffar', about 'the need for a Khilafah', about 'the dangers of kufr', about 'the need for Jihad against the kuffar', and so on and so on.

Yet the honest, the obvious, truth was that I - and people like me or those who supported, followed, or were incited, inspired, by people like me - were and are the problem. That my, that our, alleged 'problems' (political/religious), were phantasmagoriacal; unreal; imagined; only projections based on, caused by, invented ideas that had no basis in reality, no basis in the simple reality of human beings. For the simple reality of most human beings is the need for simple, human, things: for personal love, for friendship, for a family, for a personal freedom, a security, a stability - a home, food, playfulness, a lack of danger - and for the dignity, the self-respect, that work provides.

But instead of love we, our selfish, our obsessed, our extremist kind, engendered hate. Instead of

peace, we engendered struggle, conflict, killing. Instead of tolerance we engendered intolerance. Instead fairness and equality we engendered dishonour and discrimination. Instead of security we produced, we encouraged, revolution, violence, change.

The problem, the problems, lay inside us, in our kind, not in 'the world', not in others. We, our kind - we the pursuers of, the inventors of, abstractions, of ideals, of ideologies; we the selfish, the arrogant, the hubriatic, the fanatics, the obsessed - were and are the main causes of hate, of conflict, of suffering, of inhumanity, of violence. Century after century, millennia after millennia.

In retrospect it was easy to be, to become, obsessed, a fanatic, an extremist - someone pursuing some goal, someone identifying with some cause, some ideology; someone who saw 'problems' and felt such 'problems' had to be sorted out. For such extremism, such goals, fulfilled a need; they gave a sense of identity; a sense of belonging; a sense of purpose. So that instead of being an individual human being primarily concerned with love, with and responsible for personal matters - the feeling and issues and problems of family, friends, loved ones - there was a feeling of being concerned with and part of 'higher more important things', with the inevitable result one becomes hard, hardened, and thence dehumanized.

Easy to be thus, to be an outward extremist; just as it is easy for some other humans (especially, it seems, for men) to be and remain extremists in an inner, interior, way: selfish, hubristic, arrogant, unfeeling, and thus obsessed with themselves, their physical prowess, and/or subsumed by their personal desires, their feelings, their needs, to the exclusion of others. For - despite our alleged, our believed in, 'idealism' - we the outward extremists were, we had become like, those selfish, hubristic, arrogant, unfeeling humans; only that instead of being slaves to our personal desires, feelings, needs, we were enslaved to our ideals, our goals, our ideologies, our abstractions, and to the phantasmagoriacal problems we manufactured, we imagined, or we believed in.

In essence, it was a failure of humanity on our, on my, part. A failure to see, to know, to feel, the human - the individual - reality of love, of peace. A failure to personally, as individuals, be empathic, compassionate, loving, kind, fair.

For love is not some ideal to be striven for, to be achieved by some supra-personal means. It is just being human: among, with, other humans, in the immediacy-of-the-moment. From such a human, individual, love - mutual and freely given, freely returned - there is peace: tranquillity, security.

That it took me four decades, and the tragic death of two loved ones, to discover these simple truths surely reveals something about the person I was and about the extremisms I championed and fought for.

Now, I - with Sappho - not only say that,

> I love delicate softness:
> For me, love has brought the brightness
> And the beauty of the Sun [1]

but also that a personal, mutual, love between two human beings is the most beautiful, the most sacred, the most important, the most human, thing in the world; and that the peace that most of us hope for, desire in our hearts, only requires us to be, to become, loving, kind, fair, empathic, compassionate, human beings.

For that we just have to renounce our extremism, both inner and outer.

David Myatt
February 2012

Notes

[1] ἔγω δὲ φίλημμ᾽ ἀβροσύναν [...] τοῦτο καί μοι τὸ λάμπρον ἔρως ἀελίω καὶ τὸ κάλον λέλογχε.
Sappho, poetic fragment: P. Oxyrhynchus. XV (1922) nr. 1787 fr. 1 et 2

Source:
David Myatt, *Understanding and Rejecting Extremism*, 2013, ISBN 978-1484854266
(Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf

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Allegations And A Modern Narrative

§ Introduction
§ Part One: Unanswered Questions
§ Part Two: A Question Of Logic
§ Conclusion
§ Footnotes

Introduction

In 2021 The Counter Extremism Project (CEP), a "non-governmental organization" (NGO) partly funded by the US Department of Homeland Security, listed David Myatt as one of the twenty most dangerous extremists in the world [1]. The remit of the CEP is to "counter the narrative of extremists, their recruitment", and lobby for laws, policies and regulations to control, suppress, outlaw what they consider to be dangerous terrorist groups and to provide information about individuals they consider to be dangerous terrorists.

In a widely circulated report, the CEP, without citing any primary sources, [2] accused Myatt of being 'Anton Long' and the founder of the modern Occult movement known by the acronyms ONA and O9A, with various political policy groups in Britain, beginning in 2019 and using misinformation supplied by the CEP and other agencies, [3] launching campaigns to have the O9A banned as a terrorist organization:

Dear Home Secretary

I am writing to request a meeting to discuss the urgency of proscribing the Nazi-occultist group the Order of Nine Angles (O9A).

Along with HOPE not hate, the anti-fascist organisation whose parliamentary group I chair, I've been pressing the prescription review group to urgently assess the O9A threat and to bring forward the required parliamentary motion to proscribe O9A.

I have raised this matter both in the House and publicly a number of times. The O9A pose a significant threat to the lives and security of families in Britain.

This morning, the BBC reported that the man who murdered Bibaa Henry and Nicole Smallman in Wembley had been influenced by a man closely associated with O9A. These brutal and savage murders were inspired by the killers interest in satanism - an ideology which is promoted by, O9A - as well as Neo-Nazism.

This is not the first horrendous crime involving the O9A. This is a group that is promoting and praising terrorist attacks, especially attacks which involve sexual violence. Recently, a serving US soldier was indicted for conspiring with O9A supporters to launch a terror attack on his own unit.

Proscription will send a clear message that we are united against their hate and violence, and it would provide the police and security services with additional powers to stop this vile group from organising - and potentially save further lives from being lost.

I do urge you to ensure that they are proscribed urgently and I look forward to your reply and the opportunity to discuss this matter with you soon.

Yours sincerely

Stephanie Peacock MP

°°°

> Will the Government, as highlighted by the group Hope not Hate, whose work I pay tribute to, seek to outlaw the neo-Nazi organisation Order of the Nine Angles, alongside other despicable far-right groups? I pay tribute to my hon. Friend the Member for Barnsley East (Stephanie Peacock) for the work that she continues to do on this as chair of the all-party Hope not Hate group. Clearly, proscription should mark the start and not the end of the process. As such, is the Minister happy with the level of enforcement against proscribed organisations and their members?

Conor McGinn, MP for St Helens North:
https://hansard.parliament.uk/Commons/2021-07-13/debates/673D4D8F-D90C-450B-B7E8-26B63018E5D3/PreventionAndSuppressionOfTerrorism

°°°

The British government itself decided to have its agents infiltrate the ONA:

> A government propaganda unit has been secretly working to dismantle a British neo-Nazi network linked to murders and extremist plots around the world, The Mail on Sunday can reveal.
>
> Undercover agents from the security service's Research, Information and Communications Unit (RICU) have been ordered to infiltrate the far-Right Order of Nine Angles (ONA) movement.

https://www.dailymail.co.uk/news/article-9107019/Government-propaganda-unit-given-secret-mission-infiltrate-neo-Nazis-linked-terror-plots.html

°°°°°

What is interesting and perhaps indicative is that those who publicly write or speak about David Myatt (DM) invariably do one or two or three or four, or all, of the following: (α) they allege that in the 1970s he founded the modern Occult movement known by the acronyms ONA and O9A and is a satanist; (β) they allege that he is still a neo-nazi and an extremist and/or is still involved with the ONA/O9A and that his post-2012 writings about having rejected extremism and about his mystical philosophy of pathei-mathos [4] should be either ignored or are a deception; (γ) they never provide any evidence from primary sources for the allegations they make or repeat but rely instead on the fallacy of appeal to authority or the fallacy of ad populum [5]; (δ) when asked if they have done their own research into Myatt's post-2012 writings using those writings as primary sources they either fail to answer or reply with ad hominems. [5]

In effect, they describe and propagate what has become a particular and now well-established and, in the mainstream Media and academia, unchallenged narrative about a particular person founded as it is on certain allegations.

Part One lists some of the questions that have been publicly asked about the allegations, all of which questions remain unanswered, and all of which challenge the misinformation about Myatt distributed by government funded groups such as the CEP.

Part Two logically considers the allegations and the possible reason or reasons for them.

Gelis Sansgter et al
2025

Part One
Unanswered Questions

We shall consider just some of Myatt's post-2012 writings about extremism, about his philosophy, and about his life, which the allegationists [6] and indeed academics who have written about him [7] have failed to rationally analyze if indeed they have bothered to read them.

1. There has been no analysis of Myatt's 2013 work *Understanding And Rejecting Extremism* [8] which rational analysis would consider: (i) Myatt's explanation, based on his 40 years as an extremist, of extremism and its causes; and (ii) the very personal writings in Parts Two and Three in which he writes about the suicide of his fiancee, his feelings about that event, how it changed his life and led to his rejection of extremism.

° Do his opponents reject his detailed explanation of extremism and its causes? If so, why?

° Do they claim that the personal writings in Parts Two and Three are lies and/or a deception? If so, what evidential facts have they to support such a prejudicial opinion?

° Have they compared the personal writings in Parts Two and Three with his other post-2012 personal writings - including *Such Respectful Wordful Offerings As This* [9] - and found a consistency which belies claims they are all a deception? If they have not compared such writings, then why have they not done so?

° Do they (as a political opponent of Myatt did) claim that the personal writings are the writings of someone who is/was "manically-depressed", and/or are "self-indulgent? If so, what evidential facts have they to support such prejudicial opinions?

° Since one of the personal writings was to a lady journalist who worked for the BBC have they tracked her down and verified the contents? If not, why not?

2. There has been no analysis of Myatt's 1997 work *Occultism and National-Socialism* [10] in which he stated that "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

° Do they claim that this early work is a deception? If so, what evidential facts have they to support such a prejudicial opinion?

3. There has been no analysis of or scholarly research regarding Myatt's 2013 autobiography *Myngath* [11] in which he recounts some events in his

"wyrdful and sometimes quite eventful life. A concise recalling of some events (with much left unwritten), because it is the essence of this particular life, recalled, that in my fallible view is or rather may be instructive, and I have tried to present this essence in a truthful way and thus be honest about my failings, my mistakes, my past activities, and my feelings at the time."

Despite this statement by Myatt that this limited recollection in his opinion presents the important essence of his life, his opponents claim that it is a "sanitized" account. Since they did not provide any evidential facts in support of this claim the statement is clearly prejudicial.

° Do they claim Myatt is dishonest about his failings, mistakes, past activities, and feelings? If so, what evidential facts have they to support such a prejudicial opinion? In addition, have they read his many other works - including *Such Respectful Wordful Offerings As This* [12] and *Some Questions For DWM, 2014* [13] - where he also writes about his failings, mistakes, past activities, and feelings, and which writings are consistent with what is written in Myngath and thus seem to confirm his honesty? If they have not read those other works, then why have they not read them?

° Thus, if his opponents claim that what Myatt recounts in *Myngath* and other works - such as *Ethos of Extremism* [14] - are lies and/or a deception then what evidential facts have they to support such a prejudicial opinion and how do they rationally explain the consistency in so many works over a period of almost ten years?

4. There has been no analysis of Myatt's poetry only the prejudicial generalized comment that it is "self-indulgent" and written by someone who is "manically-depressed".

° Do they consider the emotions expressed in poems such as *One Exquisite Moment* [15] and *Travelling* [16] and *One Answer* [17] and similar poems were those of someone who was manically-depressed or being deceptive? If so, why?

5. There has been no analysis of Myatt's philosophical work *The Numinous Way of Pathei-Mathos*, [18] only such quips as Myatt makes "inscrutably dense arguments."

> ° Do they consider that "the virtues of the philosophy - the way - of pathei-mathos are compassion; self-restraint [εὐταξία], fairness, honour; manners; wu-wei, and a reasoned personal judgement," [19] is either (i) an inscrutably dense argument, or (ii) a deception by someone pretending to have rejected extremism?
>
> ° Do they consider that "there is thus, in extremists, an ignorance of the true nature of Being and beings, and a lack of appreciation of or a wilful rejection of the numinous, as well as a distinct lack of or an aversion to personal humility, for it is the nature of the extremist that they are convinced and believe that 'they know' that the ideology/party/movement/group/faith that they accept or adhere to - or the leader that they follow - have/has the right answers, the correct solutions, to certain problems which they faithfully assert exist in society and often in human beings," [20] is either (i) an inscrutably dense argument, or (ii) a deception by someone pretending to have rejected extremism?

6. There has been no analysis of Myatt's translation of and extensive commentary on eight tracts of the *Corpus Hermeticum* [21] and of the erudition revealed in his commentary.

Is it perhaps because of prejudice so that the allegationists do not want to or just cannot bring themselves to say or write anything positive about Myatt?

The Narrative

That the narrative about Myatt does not include such analyses of his post-2012 writings is not surprising since it presents Myatt in a somewhat stereotypical way; that is, in relation to Occultism (especially the ONA) and in relation to his extremist past: his thirty years as a National Socialist activist and ideologue, and his years as a supporter of Muslim extremists such as Osama bin Laden.

Part Two
A Question Of Logic

In the matter of the post-2012 writings of David Myatt, [22] in which he described his rejection of National Socialism, of all types of extremism, and expounded his weltanschauung of pathei-mathos [23] with its virtues of compassion, empathy, and honour, there are only two logical approaches.

Either (i) the writings are, as his former political opponents believe, Myatt "lying through his teeth", [24] a deception, and that he is still an extremist, a neo-nazi; or (ii) they are as Myatt writes expiative [25] and express what he has slowly learned from his own pathei-mathos: from his three decades as a neo-nazi activist and ideologue, from his decade as a Muslim, from the deaths of two loved ones, and from a scholarly study in their original language of Ancient Greek, Hellenistic, and Christian literature including Aeschylus, Sophocles, Aristotle, Cicero, the Corpus Hermeticum, the Christian Gospels and The Fathers Of The Church such as Tertullian, Augustine and Maximus of Constantinople whose writings are included in the collections, edited by Migne, titled *Patrologia Graeca* and *Patrologia Latina*, also known under the title *Patrologiae Cursus Completus*. [26]

In regard to the belief of his former political opponents, the question they have to answer is where is their evidence, their proof? For the civilized rule is that the burden of proof is on those who accuse.

Reasonable doubt: is there any other reasonable explanation for those writings other than the accusation, or perhaps more correctly, allegation they are lies, a deception? Yes, that they are expiative and born of pathei-mathos, in support of which they are consistent over a period of some ten years and detailed both in autobiographical terms, in terms of the scholarly, poetic and

other references and quotations, and particularly in terms of the philosophy expressed by means of their ontology, ethics, and epistemology.

Evidential facts: are there any evidential facts that make their allegation substantially more probable to be true rather than false? No. One such evidential fact would be a forensically verified recorded or written confession by Myatt under Police caution in which he admitted they were a deception and that he was still a neo-nazi. Another would be a filmed interview by a reputable media broadcaster where he said the same things together with a signed, legally witnessed, statement by him confirming his deception. No such confession exists.

His accusers have provided no evidence, no proof, and It is therefore reasonable to conclude that the allegation, by whomsoever made and whatever their status, is false. Which logically leads to the questions (i) of why was the allegation not only made but propagated by the accuser(s) for nearly a decade via modern mass media, and (ii) of why no academic or journalist questioned the allegation and asked for or sought evidence for and against it?

Implacability

The most obvious and logical answer as to why the allegation was made is the implacability of Myatt's political opponents born as this is from a belief in, an adherence to, an ideology with its uncompassionate axiom of "never forget, never forgive."

A secondary answer is that it is their nature, their character, to be unforgiving and to believe they do not require evidence because they already knew, or felt, that a person was guilty as many of those who, for example, did regarding the accused in the witch-trials such as in Salem and in Scotland, with such verbal evidence as was given in such trials imaginary, emotionally or religiously biased, vindictive, hateful, or prejudiced as in being in those cases misogynistic.

The logical answer as to why the allegation has been assiduously propagated by the accuser(s) is in the second answer: because it is in their nature, their character to do so.

The logical answer to why the allegation has never been rationally investigated or challenged by others is two fold.

First, the fallacies of appeal to authority and of ad populum. The appeal to authority is when a person, journalists and academics included, accepts what someone else says or writes because they accept or believe that those making or repeating the allegation are some sort of 'authority' on the matter; the fallacy of ad populum is when they, including many journalists and academics, believe that because so many others believe or accept the allegation as true it must be true.

Second, it has not been investigated because of 'peer pressure'. In this case, the 'peer pressure' is the current Establishments of the West and their shared zeitgeist which Establishments, as evident in the repetition of the allegation against Myatt by politicians, by the mass media and in 'reports' by government and corporate sponsored policy groups, accept the allegation as true. For the careers, the livelihood of most journalists and academics depends on not crossing certain boundaries. In the case of the witch-trials the boundaries were set by the Church and its believers; now the often unacknowledged boundaries are set by current Establishments, by the mass media and by government and corporate sponsored policy groups.

Forgiveness

Forgiveness is one of the virtues of the religion of Christianity. Of religions in general Myatt wrote:

> "In fifty years of diverse peregrinations - which included forty years of practical involvement with various religions and spiritual ways, practical involvement with extremisms both political and religious, and some seven years of intense interior reflexion occasioned by a personal tragedy - I have come to appreciate and to admire what the various religions and the diverse spiritual ways have given to us over some three thousand years.
>
> Thus have I sensed that our world is, and has been, a better place because of them and that we, as a sentient species, are en masse better because of them. Thus it is that I personally - even though I have developed my own non-religious weltanschauung - have

> a great respect for religions such as Christianity, Islam, Judaism, Hinduism, Sikhism; for spiritual ways such as Buddhism, Taoism [...]
>
> One of the greatest gifts such religions and spiritual ways offer seems to me to be the gift of humility: the insight that we human beings are fallible and transient, and that there is some-thing 'out there' which is numinous, sacred, more vast and more powerful than us whether we call this some-thing God, or Allah, or θεοί or Nature, or δίκη or Wyrd, or Karma or ψυχή or simply the acausal. The insight that to disregard this some-thing, to disrespect what-is numinous, is unwise - ὕβρις - and perpetuates suffering or is the genesis of new suffering and which new suffering may well continue long after we, who brought it into being and who gave it life, are dead." [27]

Of Catholicism:

> "Why does someone who has developed a somewhat paganus weltanschauung – the mystical individualistic numinous way of pathei-mathos – now defend a supra-personal organization such as the Roman Catholic Church? Because I from personal experience appreciate that for all its many faults – recent and otherwise – and despite my disagreement regarding some of its teachings it still on balance does, at least in my fallible opinion, presence – as it has for centuries presenced – aspects of the numinous and which presencing has over centuries, again in my fallible opinion, had a beneficial affect on many human beings." [28]

In his 2013 *Understanding and Rejecting Extremism*:

> "I have - fully knowing my past hubris, the suffering I have caused, and aware of my manifold errors and mistakes over four decades - a great respect for other religions and spiritual ways, and aware as I am how they each in their own manner, express, have expressed, or are intimations of, the numinous. For instance, I have come to appreciate, more and more over the past few years, the numinosity of the sacred music of the Christian Church (especially Catholicism), from before Gregorian chant to composers such as Byrd, Dowland, Lassus, to Palestrina, to Phillipe de Monte, and beyond." [29]

In his 2017 *The Way Of Jesus of Nazareth* he provides his understanding of the Gospel of John:

> "What emerges from my own translation – that is, from my particular 'interpretation of meaning' of the Gospel According To John – is rather reminiscent of what individuals such as Julian of Norwich, George Fox, and William Penn wrote and said about Jesus and the spiritual way that the Gospels in particular revealed.
>
> This is the way of humility, of forgiveness, of love, of a personal appreciation of the divine, of the numinous; and a spiritual, interior, way somewhat different from supra-personal moralistic interpretations." [30]

Considering the failure of Myatt's accusers to comment on such writings, and their failure to produce any evidence whatsoever for their allegations about his post-2012 writings, it is logical to conclude that they not only consider such writings about Christianity and forgiveness as part of the deception they accuse him of, but also that they do not believe in the virtue of forgiveness, or if they do then they are ideologically, politically, and thus cunningly selective about those few people they believe such forgiveness applies to.

Changing The Narrative

The zeitgeist of current and recent Western governments, of their agencies and officials, and the power of the mass media to influence people, was and is evident in the now established and widely-believed narrative about Myatt, a narrative propagated for example by the Counter Extremism Project and by other government, corporate commercially sponsored, and political, 'policy groups' and show-cased by statements such as those of Damian Williams of the US Department of Justice in relation to the Occult movement [31] that Myatt is alleged to have founded and alleged to have written voluminous tracts about.

The zeitgeist is one where many Western governments, many of their agencies and many of their officials, together with many journalists and politicians and many of those involved in political and other 'policy groups', have lost or forgotten the moral compass which once guided them, with that

moral compass manifest in a belief in and a necessary search for 'the truth'.

As Myatt noted in his essay *A Fundamental Question*,

> "How then can we discover, reveal, the truth about a person, about an event, or about some-thing such as some -ism or -ology or group or movement?
>
> It is my view, derived from personal experience, from considering questions of exegesis, and from translating and commenting on Greek texts such as the Corpus Hermeticum and the Gospel of John, that pathei-mathos, empathy, and personal research over an extended period of time using primary sources, are a means whereby we as individuals can answer the question of what is the truth about someone, some event, or about some-thing such as some -ism or -ology or group or movement; and that if we do use such means then it is incumbent on us, as mortal fallible beings capable of reason and possessed of the ability to apprehend the numinous and thus the error of hubris, to refrain from commenting on what we have not personally discovered." [32]

Given the current zeitgeist, there is little prospect of changing the popular perception of Myatt manufactured by his political opponents, propagated by governments, by policy groups and the mass media and accepted by journalists and academics.

In a 2022 interview Myatt was asked about the problem:

> [Y]our many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?
>
> DM: No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceiveration is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.
>
> They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing. [33]

Yet human nature being what it is and has been for millennia, with decades sometimes centuries of strife, repression, intolerance and censorship followed by brief periods of enlightenment where honour and reason burst forth again, there is the possibility that Myatt will eventually be rehabilitated even given that currently the majority of people support or are indifferent to a status quo where no evidence for allegations is required if governments and others in positions of influence or possessed of authority have zealously declared such evidence, or a search for it, are unecessary because they already 'know' or are certain of 'the truth'.

That it took centuries for the Salem, the Scottish and other witch-trials to be rationally perceived for what they were, for the truth about those trials to be discored and revealed, is a relevant historical example of how long such rehabilitation may take.

Conclusion

A suitable summation:

> Is to not judge others without a personal knowing of them, to not commit fallacies such as *a dicto secundum quid ad dictum simpliciter*, and to allow for personal expiation, perhaps to presence the numinous in at least one small and quite individual way? Personally, I am inclined to believe it is.

Pietatis fons immense, ἐλέησον,
Noxas omnes nostras pelle, ἐλέησον.

Those words were written by David Myatt in 2018, [28] include an ancient doxology, and place certain allegations, and the individuals who make them, who believe them and who propagate them, into the necessary perspective, human, divine, and otherwise.

Footnotes

1. https://web.archive.org/web/20211203160927/https//www.counterextremism.com/content/top-20-extremists

2. Regarding primary sources, qv. Appendix A.

3. The misinformation is based on several fallacies of reasoning, such as the fallacy of illicit transference and the fallacy of appeal to authority (qv. Appendix B) and on a lack of research (intentional or otherwise) using primary sources.

An example of the use of the fallacy of illicit transference is to cite, as the CEP and others do and have done, a few examples of individuals - alleged to be or claiming to be 'members' of or influenced by the O9A - committing crimes as representative of the O9A's ideology/beliefs/policies.

Relevant examples of a lack of research using primary sources were the claims made about the O9A by Damian Williams of the US Department of Justice in 2022 and 2023 in two press releases: (i) https://web.archive.org/web/20220626164149/https://www.justice.gov/usao-sdny/pr/us-army-soldier-pleads-guilty-attempting-murder-fellow-service-members-deadly-ambush (ii) https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

The claims were comprehensively analyzed in the *Accusations: The United States Department of Justice* section of *Unravelling The ONA* - https://www.scribd.com/document/836868004/Unravelling-The-ONA - which document was a response to a March 4th 2025 submission to the US 'House Homeland Security Committee', titled *The Digital Battlefield: How Terrorists Use The Internet And Online Networks For Recruitment And Radicalization*.

Another example is the mistaken and now widespread claim that the O9A promotes what has been termed "accelerationism" when its primary sources indicate the exact opposite, qv. *Accelerationism* in Part Two of *Analysing The Order Of Nine Angles*, 2024, https://archive.org/download/o9a-colin/2024-o9a-colin.pdf

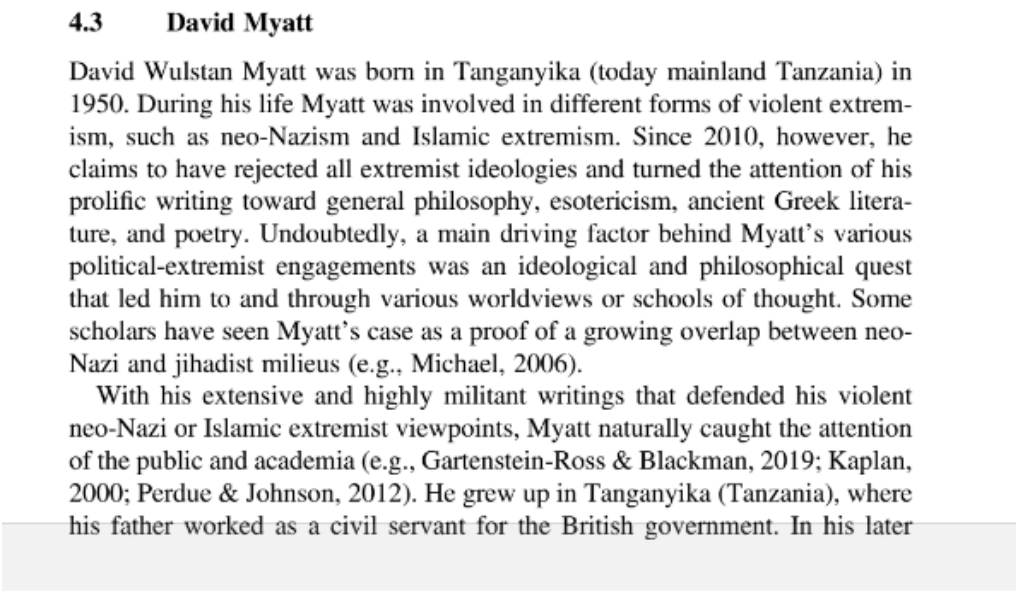
4. An overview of Myatt's philosophy is provided in *The Mystic Philosophy Of David Myatt*, third edition 2021, https://archive.org/download/mystic-philosophy-of-david-myatt/Mystic-Philosophy-Of-David-Myatt-Third.pdf

Printed version: ISBN 979-8392761791

5. qv. Appendix A

6. Allegationist. The suffix -ist implies a person who makes allegations. A related term is allegationism, which is the syndrome of making allegations about some person(s) or some group(s) or some event(s), often due to the allegationist having a particular political or religious view or perspective or personal prejudice.

7.



4.3 David Myatt

David Wulstan Myatt was born in Tanganyika (today mainland Tanzania) in 1950. During his life Myatt was involved in different forms of violent extremism, such as neo-Nazism and Islamic extremism. Since 2010, however, he claims to have rejected all extremist ideologies and turned the attention of his prolific writing toward general philosophy, esotericism, ancient Greek literature, and poetry. Undoubtedly, a main driving factor behind Myatt's various political-extremist engagements was an ideological and philosophical quest that led him to and through various worldviews or schools of thought. Some scholars have seen Myatt's case as a proof of a growing overlap between neo-Nazi and jihadist milieus (e.g., Michael, 2006).

With his extensive and highly militant writings that defended his violent neo-Nazi or Islamic extremist viewpoints, Myatt naturally caught the attention of the public and academia (e.g., Gartenstein-Ross & Blackman, 2019; Kaplan, 2000; Perdue & Johnson, 2012). He grew up in Tanganyika (Tanzania), where his father worked as a civil servant for the British government. In his later

From Traitor to Zealot:
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°°°

The academics include Goodrick-Clarke, Jacob Senholt, Daveed Gartenstein-Ross, and David Koehler. With the exception of Koehler those and other academics who have written about Myatt have done so briefly and in terms of the now established narrative regarding the ONA and his extremist past.

While Koehler, in his book *From Traitor to Zealot* - Cambridge University Press, 2021. pp.153-163 - briefly mentions some events beyond the narrative, his focus is on what he considers is Myatt's motivation, writing (p.157) that "throughout his life [he] has been on a quest for spirituality, sense, and purpose." However, when asked about this in a 2022 interview Myatt said there was:

> "no search for meaning and purpose because I foolishly believed I had already found a meaning and a purpose: for thirty years in National-Socialism and then for ten years in Islam. In 1998 I turned away from National-Socialism to Islam because during a decade (1988-1998) of foreign travels the culture, the Muslims, of the Muslim lands - and especially of Egypt - slowly, almost imperceptibly, impressed me as did, and perhaps more so, travels alone in the Sahara Desert where I wordlessly felt intimations of Being, of The Acausal, of The-Unity, of The One-The Only (τὸ ἓν), of The Monas (μονάς) which 'acausal' Being Muslims called Allah and Christians called God." *An Uncertitude Of Knowing*, 2023, ISBN 978-8394746575

8. *Understanding And Rejecting Extremism,* https://davidmyatt.files.wordpress.com/2022/08/david-myatt-rejecting-extremism.pdf

9. https://davidmyatt.files.wordpress.com/2017/11/wordful-offerings-dwm-print-v3a.pdf

10. *Occultism and National-Socialism*, https://archive.org/download/myatt-occult-ns/myatt-occult-ns.pdf

11. https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf

Printed version: ISBN 978-1484110744

12.*Such Respectful Wordful Offerings As This*, https://davidmyatt.wordpress.com/wp-content/uploads/2017/11/wordful-offerings-dwm-print-v3a.pdf

Printed version: ISBN 978-1978374355

13. https://davidmyatt.wordpress.com/questions-for-dwm-2014/

14. https://davidmyatt.files.wordpress.com/2017/10/ethos-extremism-extracts.pdf

15. The poem is included in the compilation at https://davidmyatt.files.wordpress.com/2018/10/one-exquisite-silence-v1.pdf

16. The poem is included in *Four Poems*, https://davidmyatt.wordpress.com/four-poems/

17 The poem begins "Sitting quietly..." and is Included in *Myngath* (p.41), https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf

18. *The Numinous Way of Pathei-Mathos*, seventh edition, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

Printed version: ISBN 978-1484096642
Kindle edition: ASIN B0DWXTNNPY

An overview of Myatt's philosophy is provided in *The Mystic Philosophy Of David Myatt*, third edition 2021, https://archive.org/download/mystic-philosophy-of-david-myatt/Mystic-Philosophy-Of-David-Myatt-Third.pdf

19. *The Numinous Way of Pathei-Mathos*, op.cit. p.7 of pdf edition

20. *The Numinous Way of Pathei-Mathos*, p.21 of pdf edition

21. *Corpus Hermeticum: Eight Tractates*, https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

Printed version: ISBN 978-1976452369

22. Most of these writings are listed at https://davidmyatt.wordpress.com/2018/03/09/david-myatt-opera-omnia/

23. The Ancient Greek term πάθει μάθος in this context means a personal "learning from adversity and experience". Of pathei-mathos, Myatt writes that an:

> "intimation of wisdom - and perhaps one of the most significant - is pathei-mathos, with Aeschylus writing, in his Agamemnon, that the Immortal, Zeus, guiding mortals to reason, provided we mortals with a new law, which law replaces previous ones, and which new law – this new guidance laid down for mortals – is pathei-mathos. That is, that for we human beings, pathei-mathos possesses a numinous, a living, authority; that the wisdom, the understanding, that arises from one's own personal experience, from formative experiences that involve some hardship, some grief, some personal suffering, is often or could be more valuable to us (more alive, more meaningful) than any doctrine, than any religious faith, than any words one might hear from someone else or read in some book." https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

24. The expression was used by a British antifascist - honoured in 2016 by the British Establishment with the award of an MBE - and repeated by him in an interview with Canadian journalist Justin Ling that was published in March 2022.

25. One of the subjects of David Myatt's post-2012 writings is expiation; of finding some means by which the mistakes of his past, of his forty or so years of political and religious extremism, may be offset or recompensed. In his 2013 text *Religion, Empathy, and Pathei-Mathos: Spirituality, Humility, and A Learning From Grief* - https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf - he devotes a chapter to expiation and his concerns, from which chapter this is an extract:

> "One of the many problems regarding my own past which troubles me - and has troubled me for a while - is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done. For, in the person of empathy, of compassion, of honour, a knowledge and understanding of dishonour done, of the suffering one has caused - perhaps before one became such a person of compassion, honour, and empathy - is almost invariably the genesis of strong personal feelings such as remorse, grief, and sorrow [...]

> One of the many benefits of an organized theistic religion, such as Christianity or Islam or Judaism, is that mechanisms of personal expiation exist whereby such feelings can be placed in context and expiated by appeals to the supreme deity. In Judaism, there is Teshuvah culminating in Yom Kippur, the day of expiation/reconciliation. In Catholicism, there is the sacrament of confession and penance. In Islam, there is personal dua to, and reliance on, Allah Ar-Rahman, Ar-Raheem, As-Salaam.
>
> Even pagan religions and ways had mechanisms of personal expiation for wrong deeds done, often in the form of propitiation; the offering of a sacrifice, perhaps, or compensation by the giving or the leaving of a valuable gift or votive offering at some numinous - some sacred and venerated - place or site [...]
>
> All such religious mechanisms of expiation, whatever the theology and regardless of the motivation of the individual in seeking such expiation, are or can be cathartic; restorative, healing. But if there is no personal belief in either a supreme deity or in deities, how then to numinously make reparation, propitiation, and thus to not only expiate such feelings as remorse, grief, and sorrow but also and importantly offset the damage one's wrong actions have caused, since by their very nature such suffering-causing actions are ὕβρις and not only result in harm, in people suffering, but also upset the natural balance. In truth, I do not know the answer to the question how to so numinously make reparation, propitiation. I can only conject, surmise."

His answer of how to make reparation was to write about his past, about his regrets, about his decades of extremism, and about how he came to reject such extremism, political and religious; with his philosophy of pathei-mathos part of the expiation required:

> "In a very personal sense, my philosophy of pathei-mathos is expiative, as are my writings concerning extremism, such as my Understanding and Rejecting Extremism." *Some Questions For DWM*, March 2014, https://davidmyatt.files.wordpress.com/2014/12/dwm-2014-questions.pdf

26. References to and quotations from those and other classical authors occur in many of Myatt's philosophical works and autobiographical writings such as in his 2012 *Some Philosophical and Moral Problems of National-Socialism* - https://davidmyatt.wordpress.com/moral-problems-of-national-socialism/ - and his *Numinous Way Of Pathei-Mathos*, https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf.

There is also his translation of and extensive commentary on tractates of the Corpus Hermeticum, https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

In regard to Christianity and Fathers Of the Church, there are, for example, (i) his translation of and extensive commentary on chapters from the Gospel of John - https://davidmyatt.files.wordpress.com/2018/03/gospel-john-chapters1-5.pdf - (ii) his monograph *Tu Es Diaboli Ianua* - https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf - (iii) essays such as *Persecution And War* - https://davidmyatt.wordpress.com/about/persecution-and-war/ - where he references *De Civitate Dei contra Paganos* and *Contra Faustum Manichaeum*, and his commentary of tractates of the Corpus Hermeticum. Thus in his commentary on verses 14 and 15 of Tractate XI of the Corpus Hermeticum he writes:

> **14**. enosis. ἕνωσις. A transliteration given that it is a mystical term with a particular meaning and describes something more than is denoted by the ordinary English word 'union'. It was, for example used by Plotinus, by Maximus of Constantinople, and was part of the mystic philosophy attributed to Pseudo-Dionysius, The Areopagite - qv. Migne, Patrologiae Cursus Completus, Series Graeca. vol IV, 396A. 1857 - and denoted, for Plotinus, a desirable ascent (ἄνοδος) and a 'merging with The One', and for both the Areopagite and Maximus of Constantinople a self-less mystical experience of God.
>
> **15.** eikon. εἰκὼν. Another mystical term requiring contextual interpretation, cf. Poemandres 31, regarding which I wrote in my commentary: "I have transliterated εἰκὼν as here it does not only mean what the English words 'image' or 'likeness' suggest or imply, but rather it is similar to what Maximus of Constantinople in his Mystagogia [Patrologiae Graeca, 91, c.0658] explains.

Which is of we humans, and the cosmos, and Nature, and psyche, as eikons, although according to Maximus it is the Christian church itself (as manifest and embodied in Jesus of Nazareth and the Apostles and their successors and in scripture) which, being the eikon of God, enables we humans to recognize this, recognize God, be in communion with God, return to God, and thus find and fulfil the meaning of our being, our existence."

https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

27. *Fifty Years Of Diverse Peregrinations* in *Religion, Empathy, and Pathei-Mathos*, 2013, https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf

28. *In Defence Of The Roman Catholic Church*, 2018, https://davidmyatt.files.wordpress.com/2019/02/in-defence-rc-1.pdf

29. https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf

30. https://davidmyatt.wordpress.com/2017/09/30/the-way-of-jesus-of-nazareth/

31. The claims were made in two press releases: (i) https://web.archive.org/web/20220626164149/https://www.justice.gov/usao-sdny/pr/us-army-soldier-pleads-guilty-attempting-murder-fellow-service-members-deadly-ambush (ii) https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

They included all the themes, the allegations, that form part of the now established and assiduously propagated ONA/O9A narrative, such as that the ONA/O9A "is a white supremacist, neo-Nazi, Satanist, and jihadist group that promotes extreme violence to accelerate and cause the demise of Western civilization."

The allegations made in the press releases were comprehensively analyzed in the *Accusations: The United States Department of Justice* section of the document *Unravelling The ONA* - https://www.scribd.com/document/836868004/Unravelling-The-ONA - and which document was a response to a March 4th 2025 submission to the US 'House Homeland Security Committee', titled 'The Digital Battlefield: How Terrorists Use The Internet And Online Networks For Recruitment And Radicalization'.

32. The essay is included in *Rescriptions 2023-2025*, https://davidmyatt.wordpress.com/2025/03/26/rescriptions/

33. *An Uncertitude Of Knowing, Four Interviews With David Myatt*, 2023, https://archive.org/download/myatt-four-interviews/myatt-four-interviews.pdf

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Appendix A
Primary Sources

Among primary sources are original manuscripts germane to the subject or to a historical event or a person; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or were direct observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

A scholar is a person who comprehensively researches, over an extended period of time, a particular subject, field of study, event or person using such primary sources and who, if the source material is in another language ancient or modern, can read that language and thus can personally translate such a work or passages from such a work. If the researcher cannot read and thus cannot personally translate such a language and has to rely on a translation by another

person or persons, then their work becomes a secondary source.

Secondary sources are the writings, opinions, and conclusions and interpretations of others about such subjects or persons or events which (a) do not cite or critically analyze primary sources, and/or (b) does not present research by the author(s) using primary source material.

Secondary sources thus provide second-hand information and personal commentary or opinion, and include articles and reviews in academic journals, and books published by academic publishers.

Thus a common mistake is citing such secondary sources as if they were primary sources and using such secondary sources to, or example, describe, classify, or define a person or a group or a philosophy.

Appendix B
Fallacies Of Reasoning And Related Definitions

Fallacy Of Appeal To Authority

The fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

Thus a recent statement such as the fallacy of appeal to authority "is when the opinion of a non-expert on a topic is used as evidence" is itself fallacious because although it appears to be a decisive statement regarding 'authority' it is logically not so having not only restricted the fallacy to those are not 'experts' but does not define what an 'expert' or a 'false expert' is or are or who or what person or institution, or 'policy/advisory group' or similar has the 'authority' to declare someone an 'expert' or a 'false expert' in a certain subject or subjects, and from whence a person or an institution, or 'policy/advisory group' or similar derives their own authority to make such declarations.

The corollary of the appeal to authority is personal research by scholarly means of a subject using primary sources.

Fallacy Of Ad Populum

This is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

Fallacy Of Argumentum ad Hominem

Argumentum ad hominem is when the character and/or the motives and/or the identity of the person presenting an argument is/are maligned or called into question often in an attempt to deflect attention away from the topic being discussed or from the opponents failure to answer questions asked of them or provide the evidence they were asked to provide.

Fallacy of Composition

Also known as the Fallacy of Illicit Transference. This is an example of equivocation, and is when a generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization or person.

Fallacy Of The False Cause

Generally referred to by the Latin phrase *non causa pro causa*. This fallacy is the assumption that one thing is the cause of another without any logical reasoning or probative evidence.

Probative Evidence

Probative evidence is evidence which provides proof regarding a claim or an assertion or reveals the facts about an event or an occurrence or which on the balance of probability provides such proof.

While most often used in a legal sense in a trial in an established Court of Law, the term is also applicable in the matter of scholarly research using primary sources concerning an event (historical or otherwise) or concerning a person.

Fallacy Of Incomplete Evidence

Also known as the fallacy of suppressed evidence. This is when evidence which disproves or may disprove a claim or conclusion is not considered either deliberately (suppressed evidence) or because of a lack of detailed and scholarly research.

Scholarly

To be learned, to be a scholar in the traditional sense, is to have a profound knowledge gained by individual study. The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject or person undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

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An Antinomian Philosophy?

One of the fundamental things about the modern, currently disparaged and little understood, philosophy of pathei-mathos (a/k/a the numinous way of pathei-mathos) is its antinomian nature: that it replaces the abstraction, and thus the authority, of the modern nation-State with the authority of the individual, with 'antinomian' philosophically implying a passive rejection of the customs, the beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command. This antinomianism is expressed, for example, by those who seek places where they or their family can live 'off-grid' or in a rural location; by those those who withdraw from society to live a more spiritual way of life; and in general by those who seek to live in a more harmonious way with Nature.

> "Myatt's antinomianism is expressed: (i) by his philosophy of pathei-mathos which in many ways is revolutionary with its individualism, its emphasis on empathy and personal honour, and its dissection of the causal abstractions, the denotata, and which abstractions not only inform and now motivate the governments of the modern West but also, because of their embedded dialectic of opposites, perpetuate the cycle of suffering; (ii) by what is arguably the new paganism that can be developed from Myatt's works; and (iii) by his renaissance of the roots of Western culture which are Greco-Roman, Hellenistic, paganism and not the Hebraistic culture - based around the Old and New Testaments - which formed the basis for the Christianity that for over a thousand years dominated Western culture." {1}

That philosophy of pathei-mathos also places all modern dehumanizing personal abstractions into the necessary Aeonic, Cosmic, perspective: as short-lived manifestations of our human hubris. As, because of their physis, living for a certain amount of causal Time - perhaps a century or so in the case of political and social abstractions - and then being replaced or dying a natural death; or in the case of a nation-State (or of a hegemony or Empire) with some of their abstractions, restrictive laws, decrees, and diktats, perhaps living for several centuries albeit often assuming a different name.

Such an understanding, such a Cosmic supra-personal perspective, should therefore enable us to place our own lives, and that of our family, past, present and future, into context. Thus we can consider the exhortations of, for example, our government to support or to be a part of this or that armed conflict, or support this or that external nation-State, for 'patriotic' or other reasons such as to ensure 'freedom', as part of their demand that we accept their authority over and above what we, via our own pathei-mathos and empathy or via our own detailed research using primary sources, have discovered; manifest as such a discovery is in an appreciation that it is the authority of the individual which, in Aeonic, Cosmic, terms is valid: which aligns with, which presences, wisdom understood as

> "an appreciation of, and of our relation to, the other mortal beings, Hominid and otherwise, with which we share this planet, and of our relation to Being itself: that is, to The Numinous, The Acausal, The One-The-Only (τὸ ἕν), the Monas (μονάς) and The-Unity." {2}

This perspective and personal understanding is, in modern terms, revolutionary, and therefore it is no

surprise that the person who developed the philosophy of pathei-mathos from his own pathei-mathos and from his research using primary sources, has been and is the subject of a disinformation, a smear, campaign by those who represent, or who have a vested interested in maintaining the abstractions that dominate, modern Western nation-States. A two-fold campaign based (i) on unproven allegations, widely spread by the mass media, about involvement with the Occult, {3} and (ii) on the accusation that his rejection of extremism is a deception. {4}

As the founder of the philosophy of pathei-mathos wrote:

> "It is my contention that my personal 'numinous way of pathei-mathos', or at least the foundations of that Way, which are personal empathy and pathei-mathos, could possibly be the basis for other individuals to develope their own numinous weltanschauung free from the influence of the manufactured impersonal causal abstractions that shaped the ancient world, some of which still influence the modern world, and the more recent impersonal causal abstractions which since the Second World War are prevalent and now authoritative in the modern world because supported by many if not most governments and Institutions in the Western world, and often now used by governments as the basis for criminal laws." {6}

The Question Of Authority

In three essays, written in 2024, David Myatt focused on three topics: (i) the question of suffering; (ii) the temporal nature of human manufactured abstractions; and (iii) the question of authority; with the essays being: (a) *Notes On War, Suffering, And Personal Judgement*; (b) *Developing The Numinous Way Of Pathei-Mathos*, and (c) *Reflections On Conflict And Suffering*. {7}

The essays not only amplify and to some extent develop what he wrote in his book *The Numinous Way Of Pathei-Mathos* {8} but also provide some practical examples of the principles of that philosophy.

In *Reflections On Conflict And Suffering*, he wrote, adding a quotation from his 2015 essay *Personal Reflexions On Some Metaphysical Questions*,

> In regard to authority, individual empathy and a personal pathei-mathos inclines us to consider authority as personal because they not only engender a certain humility, a knowing or awareness of our past errors and mistakes and thus of our fallibility, but also because both have a 'local horizon' so that what is
>
> > "beyond our personal empathic knowing of others, beyond our knowledge and our experience [our pathei-mathos], beyond the limited (local) range of our empathy and that personal (local) knowledge of ourselves which pathei-mathos reveals – is something we rationally, we humbly, accept we do not know and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy, like pathei-mathos, lives within us; manifesting, as both empathy and pathei-mathos do, the always limited nature, the horizon, of our own knowledge and understanding".

He expanded on the question of authority in his 2025 *Religion, Exegesis, And The Fallacy Of Appeal To Authority* {9} in which he controversially argued that, since most of the followers of the Christian religion past and present depend or depended on translations of the written texts of the New Testament, those followers mostly unknowingly commit or committed the fallacy of appeal to authority. He contrasts this with his philosophy of pathei-mathos, "where it is personal empathy, pathei-mathos, and personal research using primary sources, which inform and guide us."

In *Notes On War, Suffering, And Personal Judgement* he was quite forthright and again mentioned the personal nature of empathy and pathei-mathos:

> "It is my contention that the wordless knowing which personal empathy provides or can provide together with the wordless knowing arising from a personal pathei-mathos is a moral alternative to the abrogation of personal judgement and of personal conscience required by a nation-State and by established religions in the particular matters of war and the violence involved in supra-personal conflicts where there is an assumed 'us' and a 'them'. A moral alternative because there is a personal, individual, horizon to both empathy and pathei-mathos."

The Question Of Suffering And The Nation State

In *Reflections On Conflict And Suffering*, before a long section on how causal abstractions and the denotata which names them cause discord and suffering, he quotes from the *Morality, Virtues, and Way of Life* part of his *The Numinous Way Of Pathei-Mathos*, {8}

> "The numinous sympathy - συμπάθεια (sympatheia, benignity) - with another living being that empathy provides naturally inclines us to treat other living beings as we ourselves would wish to be treated: with fairness, compassion, honour, and dignity. It also inclines us not to judge those whom we do not know; those beyond the purveu - beyond the range of - our faculty of empathy."

One of the causes of suffering, one of the causal abstractions, which is described in all three essays is the nation-State, with Myatt writing:

> "In both ancient and modern times causal abstractions and the categories developed from them have been and are used to categorize human beings, as for example in regard to the supra-personal abstraction, the entity, termed 'the nation-State' where individual human beings and families are considered to be, or not to be, 'citizens' of that entity and often treated accordingly, with citizens having certain privileges and freedoms often denied to non-citizens.
>
> More recently, causal abstractions and the categories developed from them have been deployed to describe individual human beings and their behaviour both personal and social." *Developing The Numinous Way Of Pathei-Mathos*. {10}

In that *Developing* essay he outlines the philosophical and practical basis for living according to the personal understanding provided by empathy and pathei-mathos, and which understanding "enable[s] us to circumvent causal abstractions".

Which basis is radical, dispensing as it does with politics, conventional (organized) religion, and the nation-State:

> [T]he numinous way of pathei-mathos betakes us or can betake us as individuals beyond the acceptance of a supra-personal authority, and thus beyond the demand by some supra-personal authority that we individuals accept or have to accept such a supra-personal authority, and which authority, in the Western world was described in the Christian writings of Augustine (b.354 CE, d.430 CE), as for example in his *De Civitate Dei contra Paganos* where in Book XIX, chapter xiii, he wrote of the necessity of a hierarchy in which God is the supreme authority, with peace between human beings and God requiring obedience to that authority;

and with peace between human beings, and civil peace, also of necessity requiring obedience to an order in which each person has their allotted place, *Ordo est parium dispariumque rerum sua cuique loca tribuens dispositio*.

Modern nation-States have simply replaced God as the supreme authority with Prime Ministers, Presidents, and those who are described as elected "representatives of the people", or in case of some nation-States with some individual or individuals or some unelected representatives who or which have assumed authority by means such as a coup d'état or similar means, but all of whom expect the people they rule to obey whatever decisions or laws or diktats they make [...]

Since the numinous way of pathei-mathos is based on personal empathy and personal pathei-mathos which develope an appreciation of the limitation, the infortunity, of words, and of the categories derived from them, and thus engenders in an individual a knowing of the limited nature of their understanding and of their fallibility, the numinous way of pathei-mathos is apolitical since politics is derived from and dependant on words, spoken and written, and on supra-personal often ideological categories as well as on supra-personal organizations or movements with a particular agenda or particular aims.

For an appreciation of the infortunity of words is a wordless-knowing, born of empathy and pathei-mathos, of the cycle of suffering; of how we humans continue to repeat the errors of the past caused as such errors often are by some suffering-causing causal abstractions championed by some supra-personal authority.

However, it is important to emphasize that Myatt is not presenting his own weltanschauung as an alternative but rather suggesting that other individuals develop their own 'numinous weltanschauung' using their own empathy and pathei-mathos as its foundation. This implies

"trying to cultivate within ourselves the virtues mentioned by Cicero – self-restraint, dignity, fairness, honesty – and implies we have no concern for or we seek to cultivate no concern for supra-personal hierarchies and supra-personal authority – whether political, religious, or otherwise – and thus move away from, try to distance ourselves from, the consequences of such supra-personal hierarchies and supra-personal authority manifest as the consequences are and have been, throughout our [human] history, in war, prejudice, intolerance, unfairness, extremism, and persecution in the name of some ideology, some religion, or because someone has commanded us to persecute those that they and others have declared are 'our' enemies, and which war and persecutions are often, especially in modern times, accompanied by propaganda and lies." {11}

Rufus Malisius et al
July 2025
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{1} *An Anti-Establishment Heretic*, included as the Introduction to *Seven Interviews With A Modern Heretic*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

{2} *Notes On War, Suffering, And Personal Judgement*, https://davidmyatt.wordpress.com/wp-content /uploads/2024/06 /dwmyatt-notes-war-suffering.pdf

{3} As described in *David Myatt: A Reckoning*, "an important, invariably overlooked, aspect of the pejorative public, widely-reported and widely-believed, statements - tropes - made and spread about Myatt is that no evidence from primary sources is or ever has been presented in support of them." https://archive.org/download/dm-reckoning/dm-reckoning.pdf

The allegations rely on secondary and tertiary sources, and thus on fallacies of reasoning such as the appeal to authority and ad populum.

{4} As with the allegation about Occultism, the accusations about deception are unproven. In a 2022 interview - included in *Seven Interviews With A Modern Heretic*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf - Myatt was asked the following question:

> Some of your former political opponents do not believe what one socialist called your "change of heart".
>
> Hence they claim you are still a neo-nazi; that what you write and have written since 2010 such as your autobiography should be treated with suspicion and not taken seriously; that unless you come out in public to attend some sort of 'media circus' and directly answer their questions, they will never believe you; and that you are so concerned about your reputation that you continually search 'social media' sites and anonymously try to not only engage with them but try to cover-up your past. How do you react to such claims?

His reply was:

> φημὶ ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γνῶναι τὸν θεόν.
>
> Such a seeking to apprehend such things is what now and for the past twenty or so years has occupied me. As for trying to cover-up my past almost everything I wrote during my neo-nazi decades and my decade as a Muslim is archived somewhere. In the case of my neo-nazi decades by what used to be called 'Special Branch' as I learned following my arrest by them in 1998, and also archived on the 'world-wide web'. In the case of my decade as a Muslim an archive of my Muslim writings also exists on the 'worldwide web'.
>
> Therefore, any attempt by me or by anyone to 'cover-up' my past would be pointless. In addition, I have no desire whatsoever to do so since what exists documents my mistakes, failings, extremism, and arrogance which I want those who may be interested to know, and which acknowledgment of my past by me led to that 'change of heart'. One person has used such archives to document my extremism and the weltanschauung I developed after my rejection of that extremism. {5}
>
> As for what they or others claim or believe about me now and the past, it is their burden howsoever brought-into-being, howsoever nurtured and howsoever it might be described by them or by others.

{5} *The Peregrinations Of David Myatt*, https://davidmyatt.wordpress.com/2021/12/11/a-national-socialist-ideologue/

A printed version is also available, *The Peregrinations Of David Myatt: National Socialist Ideologist*, 2023, ISBN 979-8392990900

{6} *Developing The Numinous Way Of Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content

/uploads/2024/08/impersonal-abstractions.pdf

{7} The three essays are included in *Rescriptions 2023-2025*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/03/rescriptions.pdf

{8} *The Numinous Way Of Pathei-Mathos.* As of July 2025, a published paperback, a Kindle edition and a gratis pdf are available: (a) paperback, ISBN 978-1484096642 {b} Kindle, ASIN B0DWXTNNPY, (c) gratis pdf, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

{9} *Religion, Exegesis, And The Fallacy Of Appeal To Authority*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-religion-exegesis-fallacy-1.pdf

{10} *Developing The Numinous Way Of Pathei-Mathos: Impersonal Abstractions, The Modern World, And The Axioms Of Empathy And Pathei-Mathos*. In Rescriptions, op.cit.

{11} *Persecution And War*, 2018. https://archive.org/download/persecution-and-war/Persecution_And_War.pdf

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Trial By Media

A Summary Of The Case For The Defence

I. A Public Stereotype

There is what can only be described as a public campaign, extending over several decades, on-going, and based on certain allegations about David Myatt. The campaign began in 1998 when a monthly magazine published by an antifascist 'special interest group' featured multiple articles about Myatt with the front-cover emblazoned with a photograph of Myatt, taken during a Combat 18 protest in London the previous year, and the headline *The Most Evil Nazi In Britain*. {1} Several of the articles in that magazine made allegations that Myatt was a Satanist and associated with if not the leader of the Order of Nine Angles, with the author providing no evidential facts, no primary sources, {2} to support such allegations. {3}

In the following years the campaign was continued by a new antifascist 'special interest group' formed by the author of those 1998 articles, with items making the same or similar allegations about Myatt regularly published by that author and his colleagues both in print and via the medium of the Internet, which Internet items would later on include those on 'social media' and video streaming platforms. Thus a public stereotype, a public persona, of Myatt, or perhaps more accurately a public phantasy or orthodoxy regarding Myatt {4} was created and propagated and is being widely propagated, aided and abetted by those who for whatever reason, political or otherwise, believe or believed the allegations; with the stereotype featuring in the tertiary source known as 'wikipedia' in their article about Myatt, with the current version (March 2026) stating that he is "most notable for being considered the likely identity of Anton Long, the political and religious leader of the theistic Satanist and neo-Nazi organization the Order of Nine Angles (ONA) from 1974 onwards". {5}

In recent years, the public stereotype has incorporated the allegation that Myatt's rejection of neo-nazism, of all extremism, and all his post-2012 writings, are a deception, with the 'wikipedia' article stating that it is "plausible that [Myatt's] 2013 renunciation of extremism is likely another disingenuous sinister trick, part of ONA's 'Sinister Game' that advises 'not trust what people say about their experiences, their 'achievements', and themselves." The allegation was formalised in the 2025 essay *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, with its author alleging, among other things, that Myatt's "repetitively proven association to the Order of Nine Angles makes it close to impossible to accept any statement of his as based on honesty," which allegation has, among with other allegations, been discredited in the 2025, 41-page, text *The Early And The Later Myatt: A Study In Temerous Claims*. {6}

What is interesting is that Myatt's own blog containing his post-2012 writings is neither referenced in the 'wikipedia' article about him nor found when his name is entered into the ubiquitous 'google' Internet search engine. The result being that those curious about Myatt will find only the current orthodoxy about him. Which orthodoxy includes the belief by the multitude of allegationists that they should ignore or disbelieve Myatt's 'deceptive' explanations, as described for instance, in reference to a particular allegation, in a 1998 academic book:

> "Myatt frankly states that his own long history of interaction with England's occult underground was undertaken in a clandestine effort to influence some of these adherents to adopt National Socialist beliefs. Letter from David Myatt to a Mr Williams dated July 1994. In a recent letter, Myatt clarifies this with the important detail that his relationship with the ONA is based as well on personal friendship and an agreement to disagree on many things. Letter to author from David Myatt, 22 June 1996." {7}

Explanations described by Myatt in several of his post-2011 writings, such as the following from Part Two (1973-1975) of his 2012 seven-part *The Ethos of Extremism - Some Reflexions on Politics and A Fanatical Life*. {8}

> In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.
>
> The first type of covert group would essentially be a honeytrap [11], to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.
>
> Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves.

He also explains that:

> For some time, this underground group appeared to flourish, with some 'respectable' people recruited - initially a lecturer, a teacher, a solicitor, among others - with some of the recruits becoming converts to or in some way helping our political cause, and with such clandestine recruitment aided, later on, by some unexpected, non-factual, unwanted, publicity.
>
> But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the *raisons d'etat* of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [12].

As someone pertinently wrote {9} regarding this honeytrap:

Thus, as a honeytrap the intent was to aid the political, revolutionary, cause of neo-nazism that Myatt at the time fanatically believed in. This does not imply that he was, as has been alleged, a satanist or an Occultist.

A relevant example is the infiltration by Police officers, many from the Special Demonstration Squad between the late 1960s and the 1970s, who infiltrated various political groups, including the Socialist Workers Party and the Troops Out movement, with some such as Mark Kennedy having intimate relationships with women involved in such groups and with the officers themselves cultivating a special type of 'false persona' part of which involved feigning belief in whatever cause, political or environmental, they targeted. These 'undercover' assignments often lasted for several years with some of these 'undercover' officers even giving public speeches and interviews about 'their' cause.

Which infiltration for a specific purpose, and which cultivated persona, did not mean they believed in such causes.

The same applies to Myatt in relation to the satanist Temple of the Sun, which was formed as a neo-nazi honeytrap. His type of 'false persona' at the time was cultivated for the purposes of gaining recruits for his neo-nazi cause and finding people who might be useful to that cause. Thus, as he later stated he was neither a satanist nor an Occultist, only a dedicated neo-nazi as those 'undercover' Police officers were dedicated to their chosen profession.

However, what is perhaps most important about the public stereotype, or current orthodoxy about Myatt, is that no academic has referenced or found any primary sources {2} which support: (a) the allegation of Myatt being 'Anton Long' and founding, leading the ONA, and writing its texts between the 1970s and 2012; and (b) the allegations that his renunciation of extremism is a "disingenuous sinister trick" and that his voluminous post-2012 writings are a deception.

Until the discovery and publication of primary sources definitively prove otherwise, there is no "repetitively proven association to the Order of Nine Angles," and no voluminous deceptive writings. There are only unproven allegations. In addition, despite the lack of evidential facts, it is publicly alleged that third-party rebuttals of the allegations, such as the aforementioned *The Early And The Later Myatt*, are by Myatt himself using a variety of pseudonyms. {10}

Thus, the allegationists reject out of hand a work such as *A Story Of Infiltration And Extremism*, which details Myatt's involvement with the 1974 Leeds-based Occult group the Temple of the Sun. {9}

II. A Question Of Perspective

Do such allegations about a particular person, now widely spread by means such as the medium of the Internet, matter? As Myatt described it in a January 2026 interview with Muslim scholar Aymenn Jawad Al-Tamimi:

> "Individuals can either believe what others have said and written and do say or write about me, or they can do what I consider in my rather old-fashioned way is the honourable, the fair, thing: which is to make their own judgement based on a personal knowing of a person over a period of time or, failing that, accord the person the benefit of the doubt.
>
> My 'side of the story' is expressed in items such as *Myngath* and *A Matter of Honour* with my regret about my extremist, political and religious, past evident in many of my post-2011 writings." {11}

There is also the question of the perspective of centuries; of what Myatt has described as the Cosmic Perspective which is

> "of the reality of our individual selves as but one fragile mortal short-lived biological life-form on one planet orbiting one star in one galaxy in a Cosmos of billions of galaxies; of our nations, our

national cultures – and everything we manufacture or bring-into-being or presence, from ideas to ideologies to religions to cities to industries to products to archetypes – being not only by their φύσις subject to change and transmutation but also having a certain limited life span, be such in terms of years, decades, centuries, or millennia [...]

[A]ll causal abstractions and the constructs based on them, such as a particular nation State or a particular society existing for some period of causal Time, be it decades or a century or more, will change, be transformed, or decline and pass away sometimes through inner strife or through immigration or invasion." {12}

Which explains his attitude, summed up in the 2025 *Dialogue With An Iconoclast*, {13}

I.S. Your translations and philosophy of pathei-mathos, and indeed your personal learning from your experiences, are mostly ignored, or more commonly, buried beneath a plethora of propaganda and allegations about you and your past continuously spread seemingly by individuals with a political agenda. Does that concern you?

DM: No, for such unproven allegations and propaganda will, as we mortals and all our manufactured abstractions and entities shall do, pass away. As it was once common to say in an Empire that has ceased to exist:

memento homo quia pulvis es, et in pulverem reverteris
recall, mortal, you are dust and you will revert to being dust

In a much quoted section from an interview Myatt gave in the Spring of 2022, {13} Myatt was asked the following question:

Some of your former political opponents do not believe what one socialist called your 'change of heart'. Hence they claim you are still a neo-nazi; that what you write and have written since 2010 such as your autobiography should be treated with suspicion and not taken seriously; that unless you come out in public to attend some sort of 'media circus' and directly answer their questions, they will never believe you; and that you are so concerned about your reputation that you continually search 'social media' sites and anonymously try to not only engage with them but try to cover-up your past.

How do you react to such claims?

His reply was:

φημὶ ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γνῶναι τὸν θεόν·

Such a seeking to apprehend such things is what now and for the past twenty or so years has occupied me [...]

As for what they or others claim or believe about me now and the past, it is their burden howsoever brought-into-being, howsoever nurtured and howsoever it might be described by them or by others.

Occupied by the aforementioned seeking, I am now too near death, too wearied by my own hubris and acknowledgment of it, too saddened by how so much suffering is still caused despite our human culture of pathei-mathos, to be concerned about what others claim or believe about me let alone try to change anyone's beliefs or attitudes by engaging with them in whatever way."

III. A Verdict

The summing up by the Defence is brief, focusing on just three points. First, that there is no probative evidence for any of the allegations. Second, that Myatt's challenge in 1998 to two of the allegationists, one

of whom was and almost certainly still is the inspiration behind the decades-long public campaign against Myatt, that they either fight a duel with deadly or issue a private or public apology. Which challenge, their refusal to fight such a duel or issue any apology, reveals the character of both Myatt and such allegationists. Third, the sheer volume, over two thousand pages, and internal consistency, of Myatt's post-2012 writings {15} belie the allegation that they are a deception.

The case against Myatt is therefore dismissed.

Gelis Sangster
March 2026

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Citations

{1} https://archive.org/download/the-most-evil-nazi-in-britain-david-myatt-satanic-fuhrer-of-the/The_Most_Evil_Nazi_In_Britain_David_Myatt_Satanic_Fuhrer_Of_The.pdf

{2} Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

Evidential facts in the case of David Myatt include evidence from primary sources, such as documents which a forensic linguistic expert employed by the Police suggest Myatt may have written; a confession or signed statement by Myatt made under caution to Police officers; sworn testimony by witnesses who are available for cross-examination during a criminal trial; forensically verified video/audio recordings of Myatt admitting to being Anton Long and/or of having founded the O9A; and so on.

{3} The allegations made in that magazine are described in detail in Part One of *The Modern Tale Of An Antifascist Propagandist*, https://web.archive.org/web/20220927141445/https://concerningmyatt.files.wordpress.com/2022/09/a-modern-tale.pdf

{4} A phantasy is an illusionary appearance; a supposition resting on no solid ground; a delusionary imagining; something fictional that is believed to be real or true.

5. A supposition resting on no solid grounds; a whimsical or visionary notion or speculation.
Now more emphatically contemptuous than FANCY *sb.*
a. *c* 1400 *Destr. Troy* 2669 His olde fader fantasi þai filet in hert. *c* 1440 *Generydes* 4652 Leve all these fantesies..ye shall not fynde it thus. 1526 *Pilgr. Perf.* (W. de W. 1531) 166 b, The mynde.. is moost apte to .. waueryng fantasyes aboute dyuerse thynges. 1665 MANLEY *Grotius' Low C. Warres* 953 The Minds of the common People would be divided, according as any one would teach his Fantasies. 1876 WHITNEY *Sights & Ins.* II. xiv. 443 All that would be to them less than fancy—mere fantasy. 1878 MORLEY *Vauvenargues* Crit. Misc. 20 Many pernicious and destructive fantasies.
β. 1586 COGAN *Haven Health* ccxliii. (1636) 306 Vaine.. is their phantasie that thinke it ungodly to flee from .. the plague. *a* 1610 HEALEY *Epictetus Man.* (1636) 30 Keepe thy minde firme against all such phantasies. 1858 R. A. VAUGHAN *Ess. & Rev.* I. 6 Not a phantasy in religion..but might there soar or flutter.
† b. *In my fantasy*: = 'as I imagine'; modestly used for 'in my opinion'. *Obs.*

In relation to Myatt qv. https://archive.org/download/a-modern-phantasy-about-a-man/A%20Modern%20Phantasy%20About%20A%20Man.pdf

{5} An overview of a 1974 newspaper interview, alleged to 'prove' Myatt's active involvement in Satanism

via the Occult group the Temple of the Sun, and a summary of the pervasive accusation that DM=AL, are provided in the second edition of the 41-page 2026 text *Concerning Three Particular Allegations*. https://archive.org/download/concerning-three-particular-allegations-second-edition/Concerning_Three_Particular_Allegations_Second_Edition.pdf

{6} https://davidmyatt.wordpress.com/a-study-in-temerous-claims/

{7} Kaplan, Jeffery & Tore Bjørgo. *Nation and Race: The Developing Euro-American Racist Subculture*, Northeastern University Press, 1998, chapter 5, p. 125

{8} https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf

{9} *A Story Of Infiltration And Extremism*, included in *Concerning Accusations About David Myatt*, pp.73-81, https://archive.org/download/accusations_concerning_david_myatt/accusations_concerning_david_myatt.pdf

{10} A 47-page diatribe titled *David Myatt in Leeds: The Temple of the Sun and the origins of the Order of Nine Angle*s, published in January 2026 and written by an anonymous author, accused Myatt, without any evidence, of using the pseudonyms Egnatius Severin, Gelis Sangster, Rachael Stirling, R. Parker, "Coolmoon", the Internet Archive's "rigel7", Bluesky's "Oxfordian23", "sirida21", and "sol73omega".

{11} *A 2026 Interview Between David Myatt And Aymenn Jawad Al-Tamimi*, https://davidmyatt.wordpress.com/wp-content/uploads/2026/01/dm-nterview-january-2026.pdf

{12} *Forty Years Of Learning*, 2014. https://davidmyatt.wordpress.com/wp-content/uploads/2022/11/dm-forty-years.pdf

{13} https://davidmyatt.wordpress.com/wp-content/uploads/2025/05/dialogue_with_an_iconoclast.pdf

{14} Included, pp.26-29, in *Seven Interviews: 2022-2024*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

{15} Most of these writings are on Myatt's blog at https://davidmyatt.wordpress.com/

An archive of the blog, dated January 2026, is available at https://web.archive.org/web/20260131114331/https://davidmyatt.wordpress.com/

Appendix A

A Personal Knowing, A Question Of Personal Character

With the rise of what has been termed the Mass Media and, in recent decades, the Internet with its profusion of 'social media', 'podcasts', websites, 'blogs' and so on, it is all too easy for rumours, hearsay, and allegations, to be, often anonymously, made about an individual and communicated to a wide often world-wide audience, with hardly anyone - probably no one - accessing or reading or hearing such rumours, hearsay, and allegations personally knowing the individual in question and thus able, as is the fair, the cultured, thing to do, to ask them for 'their side of the story'.

In addition, with the advent of 'Artificial Intelligence' (AI) it has become relatively easy, with the right computer software, to produce altered or fake items, from photographs, to videos, to texts to documents.

The old-fashioned gentlemanly way of a challenge, *mano o mano*, to a duel was one corrective, albeit a

minority one, to rumours, hearsay, allegations, and lies, regarding an individual and which rumours, hearsay, allegations, and lies, having been propagated by someone were then often believed by many others. {1}

One modern person who upheld this old-fashioned gentlemanly tradition in the wake of allegations and lies publicly made about him by certain individuals, is David Myatt, who had the imprudence, in the 1990s, to challenge two such individuals to a duel with deadly weapons. As he wrote:

> "In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel. As I wrote some thirteen or more years ago:
>
> > "I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated."
>
> Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête." {2} {3}

An Expectation

However, given human nature as it is, we expect that it will not be long before someone, or some many, possibly due to their zealous adherence to some political cause, produces fake or altered items or documents which the claimant or claimants will declare are 'proof' that David Myatt (DM) was Anton Long (AL) and did found the Occult association known by the acronyms O.N.A and O9A. {4}

Furthermore, such is our human nature, that it is only to be expected that perhaps a majority of people on reading or viewing such fake or altered items or documents will accept them as and believe them to be genuine and thus as 'proof' that DM=AL and founded the O.N.A, and that therefore, as his antagonists allege and have for decades alleged, he has lied and is lying about not being Anton Long and about not founding the O.N.A. Thus will those believers reveal the reality of their personal character.

For in such matters it is purely a question of character; of a personal knowing of a individual extending over a significant period of time. On making one's own judgment about an individual on the basis of such a personal knowing; with the fair, the cultured, thing to do, if a person does not have such a personal knowing of a individual, is to give that person the benefit of the doubt.

It is surely a sign of our modern, as of our past, times that so few in such matters as rumours, hearsay, lies and allegations, give the person who is the subject of, or subjected to such things, the benefit of the doubt.

Selann Ibotæ
March 2025

{1} On the matter of lies and duelling, qv. The first Booke, chapter 3, *For what cause the partie belied ought to challenge, and of the nature of the Lie*, The Booke of Honor and Armes, 1589.

> "For so much as in ordinarie triall by lawe, and ciuill Iudgements, whosoeuer standeth accused; by deniall of such accusation, is free from condemning vntill further proofe be made: euen so in

> euerie imposition by speach, contrarie to good reputation; honor or honestie, ought either by ciuill or martiall meanes be mainteined and auowed. Therefore, who soeuer being offered iniurious speach, shall say to the offerer thereof Thou liest, or thou saiest not truelie, doth therby repulse the iniurie, and force the Iniurer to challenge. And euerie deniall be it neuer so simple, importeth a Lie, & is of like effect, although the maner in pronouncing deniall onlie, is an answere more friendlie and courteous, than the qualitie of an iniurious imposition requireth."
>
> Sources:
> i) https://archive.org/download/bookeofhonorarme00jone/bookeofhonorarme00jone.pdf
> ii) https://ota.bodleian.ox.ac.uk/repository/xmlui/bitstream/handle/20.500.12024/A11862/A11862.html?sequence=5

{2} *A Matter Of Honour*, 2013, https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/

{3} Myatt even supplied them with a copy of the simple rules of duelling:

> In a duel of honour, deadly weapons must be used. It is the deadly nature of the weapons used, with the possibility of death, which makes the encounter an honourable one. Deadly weapons include pistols, swords and long-bladed fighting knives of the Bowie type.
>
> The duel is a private affair between the two individuals concerned. As such, only the nominated Seconds, and a referee - acceptable by both sides - must be present. It is against the etiquette of duelling for any other people to be present.
>
> A person challenged to a duel must either personally accept the challenge, or decline the challenge. It is dishonourable and cowardly conduct to ignore a challenge once it has been formally issued. If a person who is challenged declines the challenge, then they must issue a personal apology, and if necessary, or called upon to do so, a public apology.
>
> A man of honour will only challenge to a duel those individuals whom he believes can physically defend themselves and their honour with deadly weapons. Thus, it is dishonourable and cowardly if someone who is challenged to a duel tries to get someone else to fight the duel on their behalf.
>
> p.137, https://archive.org/download/TheNuminousWay/dm-numinousway.pdf

{4} The O.N.A and Myatt have already been the subject of one attempted 'deep fake', qv. https://archive.org/download/o9a-deep-fakes/o9a-deep-fakes.pdf

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Article Source:
https://davidmyatt.wordpress.com/wp-content/uploads/2026/03/a_personal_knowing_a_question_of_personal_character.pdf

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A Modern Phantasy About A Man

Introduction.
I. An Establishment Orthodoxy.
II. A Similitude For Our Times.
Appendix I. A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne.
Appendix II. Research, Primary Sources, And Pathei-Mathos.

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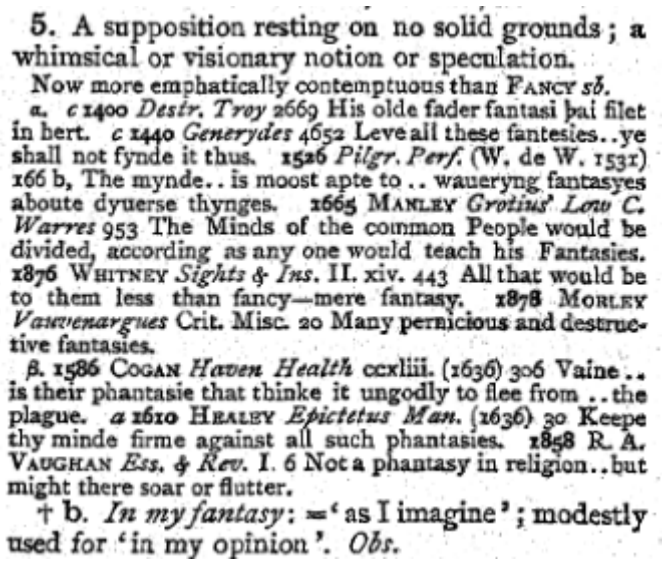
Introduction

A phantasy is an illusionary appearance; a supposition resting on no solid ground; a delusionary imagining; something fictional that is believed to be real or true.



5. A supposition resting on no solid grounds; a whimsical or visionary notion or speculation.
Now more emphatically contemptuous than FANCY *sb.*
a. *c* 1400 *Destr. Troy* 2669 His olde fader fantasi þai filet in hert. *c* 1440 *Generydes* 4652 Leve all these fantesies..ye shall not fynde it thus. 1526 *Pilgr. Perf.* (W. de W. 1531) 166 b, The mynde.. is moost apte to .. waueryng fantasyes aboute dyuerse thynges. 1665 MANLEY *Grotius' Low C. Warres* 953 The Minds of the common People would be divided, according as any one would teach his Fantasies. 1876 WHITNEY *Sights & Ins.* II. xiv. 443 All that would be to them less than fancy—mere fantasy. 1878 MORLEY *Vauvenargues* Crit. Misc. 20 Many pernicious and destructive fantasies.
β. 1586 COGAN *Haven Health* ccxliii. (1636) 306 Vaine.. is their phantasie that thinke it ungodly to flee from .. the plague. *a* 1610 HEALEY *Epictetus Man.* (1636) 30 Keepe thy minde firme against all such phantasies. 1858 R. A. VAUGHAN *Ess. & Rev.* I. 6 Not a phantasy in religion..but might there soar or flutter.
† b. *In my fantasy*: = 'as I imagine'; modestly used for 'in my opinion'. *Obs.*

The man in question is David Myatt. The phantasy is not only that David Myatt is 'Anton Long' of O9A infamy, but also (i) that since 'Anton Long' (AL) promoted deception and misdirection, David Myatt (DM) is deceptive with DM's post-2012 writings about rejecting extremism and neo-nazism and about his philosophy of pathei-mathos therefore deceptive, {1} part of a diabolical plan, and (ii) that anyone who criticizes the phantasy or asks for evidence that DM=AL or who writes about Myatt in any positive way is probably DM himself, and (iii) that DM spends almost every day searching for his name on the internet and on social media, and (iv) he posts on social media using a variety of pseudonyms in order to contradict the phantasy and to post links to his post-2012 writings, and (v) that there is an academic consensus that DM=AL, and (vi) that, contrary to jurisprudence, it is for Myatt to prove that he is not AL and not for them to prove that he is AL.

This phantasy is prevalent on the Internet and is particularly spread by means of 'social media' with believers in the phantasy often incorrectly claiming that "there is a clear academic consensus that DM=AL".

The phantasy, like most phantasies, does not require evidential facts to support it for it relies on belief and on fallacies such as the fallacy *ad populum* {2} and the fallacy of *appeal to authority*. {3} Thus in the phantasy the protagonists are 'the infallibles', the true believers, while the antagonist is evil nazi Myatt. The phantasy has been and is being promoted by the große Lüge technique which where a lie or accusation – or several lies or accusations – about a person, or persons, or group, is or are repeated so often by so many and by various means that a large proportion of people accept the lie or lies or accusation(s) as fact even though nothing probative in support of such lies and accusations is ever presented.

In addition, as noted in chapter I, since 2018 the phantasy that DM=AL has become the Establishment {4} orthodoxy regarding Mr Myatt.

Haereticus Reputandus & Ivanus Barthul
March 2026

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{1} A recent (2025) expression of this claim of Myatt being deceptive is the MA thesis titled *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*. The claims are examined in detail in *The Early And The Later Myatt: A Study In Temerous Claims*, https://archive.org/download/the-early-and-later-david-myatt/the-early-and-later-david-myatt.pdf
The authors of that study conclude that

> "what is apparent from the thesis, and from other works about or which mention or describe Myatt's life and writings, is the lack of scholarship evident in not deviating from what apparently has become the accepted narrative in academia and elsewhere: that Myatt was/is Anton Long, and founded the ONA; is probably still a 'hidden hand' behind it; with his rejection of extremism and National Socialism a deception by a 'devious person', and which deception includes his 'philosophy of pathei-mathos', a/k/a the Numinous Way with its virtues of tolerance and compassion. It was therefore no surprise that in 2021 Myatt was listed by the Counter Extremism Project, a political 'special interest group' partly funded by the US Department of Homeland Security, as one of the twenty most dangerous extremists in the world.
>
> The narrative is redolent of prejudice, which in this instance implies a preconceived opinion not based on scholarly research using primary sources, and thus is contrary to centuries of scholarship because the sources used are not Myatt's own post-2012 writings since such writings are and have been deemed to be 'deceptive' with Myatt regarded as a 'devious person'. Instead, the sources are the interpretative works, the secondary sources, and the opinions, of others, with the conclusions reached modern examples of the fallacy of *non causa pro causa*."

{2} The Fallacy of Ad Populum is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

{3} The Fallacy of Appeal to Authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

The corollary of the appeal to authority is personal research by scholarly means of a subject using primary sources. Furthermore,

> "What is noticeable is that in recent decades there have been attempts to redefine certain fallacies, an example being the appeal to authority, which is citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one.
>
> In the matter of the fallacy of appeal to authority the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which

statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.

This presumption regarding expert knowledge or expertize is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion." Appendix II, Research, Primary Sources, And Pathei-Mathos.

{4} By the Establishment is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes politicians and the incumbent government of America, the governments of Europe and some other countries and often the 'political opposition'; large often multinational business enterprises; the mainstream Media, especially national newspapers and television news media; well-funded or government supported special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications; and so-called 'independent' or 'freelance' or 'investigative' journalists whose work is used by and/or praised by the mainstream Media or by special-interest advocacy groups.

An Establishment represents the orthodoxy, the zeitgeist, of a particular era, with adherence to or a belief in that orthodoxy a good indication of who or what is part of or supportive of (consciously or otherwise) the Establishment.

I.
An Establishment Orthodoxy

A recently republished item by one of the many 'policy groups' dealing with 'extremism' and funded by agencies or departments of Western governments and/or by multinational corporations such as Microsoft, contained a section about David Myatt. The item was in the Order of Nine Angles (O9A, ONA) part of Mapping Militant Organizations and originally dated from 2022, with the policy group in question, Mapping Militants Project, (MMP) largely funded by the US Department of Defence.

The item will be examined here since it adheres to and propagates and is an example of what since 2018 has become the Establishment orthodoxy about Myatt as evident (i) in other items by such policy groups with sections on the O9A such as the Counter Extremism Project, the Institute for Strategic Dialogue, and the Combating Terrorism Center, and (ii) in the article about Myatt in the tertiary internet-based source known as 'wikipedia' used by millions of people a day when they seek information in English and many other languages about a person or a group.

The section about Myatt by the MPP gives the appearance of being well-researched since it contains multiple citations, which section, together with the numbered citations reads:

<begin quotation>
David Myatt ("Anton Long" or "Abdul Aziz ibn Myatt"): While the origins of O9A are uncertain, scholars believe that David Myatt, a British far-right extremist, founded the group in the 1970s under the pseudonym "Anton Long."[26] Although Myatt denies being connected to the group, textual evidence analyzed by the religious studies scholar Jacob Senholt refutes this claim.[27] Given O9A's non-hierarchical structure, it is difficult to determine the extent to which Myatt has controlled the group. Still, scholars generally agree that Myatt has served as "the driving force behind the ONA, and the principal author of most of the Order's texts."[28]

In 1969, while in high school, Myatt joined Colin Jordan's Nationalist Socialist Movement (NSM), a neo-Nazi organization that later came to be known as the British Movement (BM).[29] Myatt served as a bodyguard for Jordan during his rallies for several years before leaving to form his own extremist group called the National Democratic Freedom Movement (NDFM).[30] In addition to NDFM, Myatt also "became involved in paramilitary clandestine violent neo-Nazi groups between the 1970s and 1990s, such as Column 88 and Combat 18, in which he took over leadership positions."[31] During that same period, Myatt founded O9A and produced many of the group's foundational texts.[32] In 1998, Myatt converted to Islam and changed his name to Abdul Aziz ibn Myatt.[33] Jacob Senholt characterized Myatt's radical ideological shift as "part of a 'satanic' game of 'sinister dialectics.'"[34] Over a decade later, in 2010, Myatt announced that he had rejected Islam along with all extremist ideologies.[35] In 2021, Myatt was listed by the Counter Extremism Project as one of the world's 20 most dangerous extremists.[36]
<end quotation>

Source: https://mappingmilitants.org/profiles/order-of-nine-angles (Accessed 27 Feb 2026)

The citations given are as follows:

[26] Introvigne, Massimo. *Satanism: A Social History* (Leiden: Brill, 2016), 357-358.; Goodrick-Clarke, Nicholas. *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity* (New York: New York University Press, 2002), 216.; Senholt, Jacob C. "Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles", in P. Faxneld and J.A. Petersen, *The Devil's Party: Satanism in Modernity* (New York: Oxford University Press, 2013), 268.

[27] Senholt, Jacob C. "Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles", in P. Faxneld and J.Aa. Petersen, *The Devil's Party: Satanism in Modernity* (New York: Oxford University Press, 2013), 268.

[28] Monette, Connell and John Shoup. *Mysticism in the 21st Century* (Sirius Academic Press, 2015), 80.

[29] Introvigne, Massimo. *Satanism: A Social History* (Leiden: Brill, 2016), 357-358.; Gable, Gerry. "Colin Jordan." *The Guardian*. April 12, 2009. https://www.theguardian.com/politics/2009/apr/13/obituary-colin-jordan.

[30] Introvigne, Massimo. *Satanism: A Social History* (Leiden: Brill, 2016), 358.

[31] Koehler, David. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism* (Cambridge University Press, 2021), 156.

[32] Monette, Connell and John Shoup. *Mysticism in the 21st Century* (Sirius Academic Press, 2015), 92.; Goodrick-Clarke, Nicholas. *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity* (New York: New York University Press, 2002), 218.

[33] Introvigne, Massimo. *Satanism: A Social History* (Leiden: Brill, 2016), 358.; Koehler, David. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism* (Cambridge University Press, 2021), 159.

[34] Senholt, Jacob C. "Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles", in P. Faxneld and J.A. Petersen, *The Devil's Party: Satanism in Modernity* (New York: Oxford University Press, 2013), 270.

[35] Introvigne, Massimo. *Satanism: A Social History* (Leiden: Brill, 2016), 358.

[36] "The Top 20 Most Dangerous Extremists Around the World." *Counter Extremism Project*. N.d. https://web.archive.org/web/20210126120934/https://www.counterextremism.....

Analysis Of The Claims

° The claims of Senholt, Introvigne, and Goodrick-Clarke - in the MMP item, citations [26] [27] [29] [30] [33] [34] [35] - are examined in Appendix I: *A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne.*

The statement by the author(s) of the MMP item that "textual evidence analyzed by the religious studies scholar Jacob Senholt..." reveals the nature of the MMP claims, since Senholt provided no evidence from forensic linguistics {1} either his own analysis of that undertaken by an accredited analyst, but just made assumptions about connections as detailed in the Senholt section of Appendix I, *A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne.*

° Regarding reference [28] Monette writes in that cited book:

> "This is not to say that there are no hypotheses about the identity of Anton Long, but rather that the principal suspect (David Myatt) has refused to acknowledge any connection with this nom-de-guerre. It is also quite possible that the name has been used by multiple individuals over the last 30 years, and may continue to be used in a similar vein."

Thus Monette does not write about Myatt, as the author(s) of the MMP item intimated, but about Anton Long:

> "While Long writes primarily in English, it is clear that he draws inspiration from not only British but also international sources; not infrequently, his texts include passages of Classical Greek, as well as Sanskrit and Arabic spiritual terms. Despite his driving role in the Order over the last three decades in March 2012 Anton Long announced his retirement from public life..."

Monette also writes:

> "The founder of the group, Anton Long, has remained a mystery to members of the movement, as well as to academics."

° What the author(s) of the MMP item omit is (i) that Daveed Gartenstein-Ross wrote in 2023 that it is "possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors" {2} and (ii) that George Sieg expressed doubts regarding Myatt being Long, since he considered it to be "implausible and untenable based on the extent of variance in writing style, personality, and tone" between Myatt and Long's writings. {3}

° Citation [31] is to Koehler who wrote about Myatt's political involvements such as with Combat 18, with the paramilitary neo-nazi group Column 88, and his ideological and spiritual quest, not about the ONA/O9A.

In summary, there are no citations of scholarly works {4} based on primary sources {5} with the MMP item following the now well-established pattern of citing secondary sources in relation to Myatt; with those citing the MMP item providing an example of the fallacy of appeal to authority.

In addition, the author(s) of the MMP item in citing Monette intimate something different from what Monette wrote, with the Koehler citation unrelated to the claim that DM=AL.

The MMP item is thus a classic example of not only why the Establishment orthodoxy is essentially propaganda about the individual in question, but also of why so many people commit the fallacies of *appeal to authority* and *ad populum* accepting as they do that such items are reliable and trustworthy.

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{1} On the question of forensic linguistics and the writings of DM and AL, qv. *Author Profiling In The Case Of David Myatt And Anton Long*, https://archive.org/download/dm-o9a-author-profiling/dm-o9a-author-profiling.pdf

{2} *The Order of Nine Angles: Cosmology, Practice & Movement*, Daveed Gartenstein-Ross & Emelie Chace-Donahue, 2023, https://doi.org/10.1080/1057610X.2023.2186737

{3} George Sieg. *Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles*. International Journal for the Study of New Religions, volume 4, number 2. 2013. p.257.

{4} To be learned, to be a scholar in the traditional sense, is to have a profound knowledge gained by individual study. The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject or person undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

{5} To date, there has been no work about Myatt's life based entirely on scholarly research using primary sources.

> "Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.
>
> The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources." qv. Appendix II, Research, Primary Sources, And Pathei-Mathos.

II.
A Similitude For Our Times

The now widely propagated and widely believed in phantasy that DM=AL is a similitude, an allegory, for our modern times. The advent of modern, accessible, often impersonal, and rapid means of communication such as the Internet, and now 'social media' and 'podcasts', has allowed the widespread dissemination by not only individuals of their personal opinions, of rumours, but also of propaganda by groups, by organizations, and by governments, where by propaganda is meant a concerted effort to distribute a particular point of view, or belief, or doctrine, or phantasy, or a particular interpretation of events or of people or of an individual.

It has become apparent that, in this milieu where anonymous individuals can express their personal

opinions, make and repeat allegations, that the civilized rules of rational discourse, of debate, and of logical reasoning, are often if not mostly ignored, with propaganda often assumed by many individuals to be fact because they for whatever reason do not doubt what they read or hear but also do not doubt the motives of those distributing propaganda or those expressing their personal opinions as if they were fact.

Which is why the phantasy that DM=AL, propagated by political 'special interest groups', by often government and financially well-funded sponsored policy groups such as the MMP, the Counter Extremism Project, the Institute for Strategic Dialogue, the Combating Terrorism Center, and by individuals by means of the Internet, has become an orthodoxy of our modern age with dissenters marginalized, ignored, or accused of either being Myatt himself or being supporters of 'extremism' and/or of the O9A.

Appendix I

A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne

Senholt

A critical examination of Senholt's text reveals that he does not present any textual evidence from, for example, forensic linguistics, or present multiple examples of writings by both Myatt and Anton Long for analysis, or provide evidence based on his own research using primary sources.

Instead, he expresses an opinion as in the claim that 'Anton Long' is "the pseudonym of David Myatt" and in claim that "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt’s own ideas."

Thus Senholt in regard to that latter claim cites terms such as Homo Galactica, causal and acausal, and Aeons while failing to mention the obvious fact that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts.

As Myatt wrote in a 2012 detailed critique of Senholt's claims titled *A Matter Of Honour*:

> "As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link." {1}

Senholt also claims that Myatt's diverse and exeatic life is an example of O9A Insight Roles which mean "gaining real-life experience by working undercover for a period of 6-18 months".

Yet of five Insight Roles mentioned in a 2004 O.N.A. text, Senholt cites three which he claims Myatt has undertaken: (a)

> "Join or form a covert insurrectionary organization, dedicated to National Socialism", (b) "Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO", and (c) "Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate historical revisionism".

What Senholt neglects to mention is that Myatt promoted National Socialism for thirty years (1968-1998) not for the "6-18 months" of an Insight Role, and that he was a Muslim who supported Jihad for over ten years (1998-2009) not for the "6-18 months" of an Insight Role. Which places Senholt's claim into perspective. In addition, he does not mention the obvious facts that the O9A might have been inspired by the nature of Myatt's exeatic life to concoct such Insight Roles, and that Myatt's life does not include other suggested roles such as being an assassin, and joining the police or the armed forces.

Senholt also neglects to mention that over the decades the O9A has regularly changed what constitutes an Insight Role. {2}

Since Myatt's critique, in the *The Logical Fallacy of Incomplete Evidence - A Case Study* section of his *A Matter Of Honour* text, {1} effectively deconstructs Senholt's claims it is relevant to quote from it at some length.

<begin quotation>

[T]he omitted facts and circumstances that do not support Senholt's claims and conclusions include:

§ (1) My publicly stated admission, made in the 1990's in correspondence with Professor Kaplan and others - and publicly repeated by me many times in the past ten and more years - that my occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult.

As I wrote in part two (1973-1975) of *Ethos of Extremism*:

"In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause.

These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the raisons d'etat of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [...]

I had occasion, during the 1980's, to renew my association not only with some old C88 comrades but also with the mentor of that Occult honeytrap when, after of lapse of many years, I became involved again in neo-nazi politics and revived my project of using clandestine recruitment for 'the cause'. By this time, that Occult group had developed some useful contacts, especially in the academic world, so some friendly co-

operation between us was agreed; a co-operation which continued, sporadically, until just before my conversion to Islam in 1998.

This clandestine recruitment of mine was for a small National-Socialist cadre which went by a variety of names, beginning with 'G7' (soon abandoned), then The White Wolves (c. 1993), and finally the Aryan Resistance Movement aka Aryan Liberation Army [qv. Part Five for details].

However, while some of these Occult contacts were, given their professions, occasionally useful 'to the cause' and to 'our people', by 1997 I had come to the conclusion that the problems such association with Occultism and occultists caused far outweighed the subversive advantages; a conclusion which led me to re-write and re-issue a much earlier article of mine entitled *Occultism and National-Socialism*, and which revised article was subsequently published in the compilation Cosmic Reich by Renaissance Press of New Zealand. As I wrote in that article - "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

By the Summer of 1998 I had abandoned not only such co-operation and contacts with such Occult groups but also such clandestine recruitment on behalf of National-Socialism, concentrating instead on my Reichsfolk group and my 'revised' non-racist version of National-Socialism which I called 'ethical National-Socialism'. Later still, following my conversion to Islam, I was to reject even this version of National-Socialism."

This explains many things, including early occult articles with my name - not the name 'Anton Long' - in zines such as The Lamp of Thoth, and the early version of Copula cum Daemone (which in fact was about the birth of Adolf Hitler).

One question Senholt does not ask is why both my name and the name Anton Long occur on the same early texts, with the simple answer being that there were two different people, one of whom (me) ceased all involvement with such occult honeytraps in 1998.

§ (2) My time as a Christian monk and my writings praising Catholicism in particular and Christianity in general.

This does not fit in with the claim of me being a life-long 'devotee of extreme ideologies' or being a satanist, so it is ignored. No attempt was made to use primary sources - to talk to people who knew me as monk and who could recount my life then, and my autobiography Myngath where I recount my time as a monk.

No mention is made of my many articles in which I praise Catholicism or refer to it in a positive way. For example, my mention of the numinosity of the Latin Tridentine Mass [qv. Concerning The Nature of Religion and The Nature of The Numinous Way] and of the sacrament of confession. As I wrote in *Soli Deo Gloria*:

"It is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its 'hidden soul of harmony'."

There is also the small matter of me being married in Church in accordance with the Christian ceremony of marriage. And the small matter of writings of mine such as *Pathei-Mathos - A Path To Humility*.

§ (3) My article *Occultism and National-Socialism* - written in the 1980's and republished in the 1990's and again around 2006 - and in which I denounced occultism, is ignored.

§ (4) My writings about National Socialism and Islam - spanning some three decades - are for the most part ignored, except when they are adduced to show I, as a nazi or as a Muslim, incited violence and

possibly terrorism. Are they ignored because they in their quantity and content reveal they were written by someone who was at the time of their writing a dedicated neo-nazi and then a dedicated Muslim, and which dedication to such causes most certainly precludes being some sort of sinister person who was just using those causes for his own satanic ends?

In addition, and importantly, what are also overlooked are:

(a) The very real threat of being imprisoned for some of those writings - something surely only a genuine fanatic, a believer, would be prepared to do.

(b) My decades of political activism on behalf of National-Socialism, my two terms of imprisonment resulting from such activities, and my involvement with the paramilitary group Column 88. Which long-term activities over some thirty years, which imprisonment, and which paramilitary involvement surely indicate an inner - a rather fanatical - dedication to that cause.

(c) My travels, as a Muslim, to certain lands, the talks I gave to and the discussions I had with Muslims, and my regular attendance at Mosques to pray with other Muslims, which would indicate someone who was, during those years, committed to that Way of Life.

§ (5) My semi-autobiographical poetry, my published correspondence, and my ethical philosophy of The Numinous Way/philosophy of pathei-mathos, are completely ignored. Why are these voluminous writings and these ideas of mine ignored? Because they honestly reveal the thoughts and feelings and ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored.

§ (6) My years of interior ethical and philosophical struggle to reform, to change, myself - documented in hundreds of letters, essays, poems, especially after the suicide of my fiancée in 2006 - are completely ignored. Why? Because they do not fit in with the idea, with the theory, of me being 'a deceitful, manipulative, sinister trickster', the archetypal satanist.

It seems, therefore, that some of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life - with inconvenient facts and circumstances conveniently omitted or ignored - then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web.

<end quotation>

Senholt also alleged that Myatt wrote the terrorist manual *A Practical Guide to Aryan Revolution* which it has been claimed influenced David Copeland, and Senholt like others before and since - provided no evidential facts in support of that particular allegation, and did not mention that following Myatt's arrest in early 1998 by police officers from Special Branch based at Scotland Yard, the British police in conjunction with the Canadian police and the FBI spent three years trying to prove that Myatt wrote that document, having seized his computers and files, searched his home for over seven hours, and travelled to places such as Canada to interview witnesses. They failed to find any evidence and Myatt was released from his bail in the Summer of 2001.

Thus, Senholt in addition to making assumptions about Myatt probably inadvertently also committed the fallacy of incomplete evidence which is when only certain or circumstantial evidence is presented with other evidence not found, or ignored or deliberately suppressed.

Goodrick-Clarke

The reference is to the 2002 book *Black Sun* by Goodrick-Clarke, who like Senholt, does not present any evidence from his own or any other scholarly research based on primary sources but just presents a

personal opinion such as (i) the claim on pages 215-216 that "the Order Nine Angles (ONA) was founded by David Myatt" and (ii) the claim on page 216 that the "young Myatt made contact with a coven in Fenland the following summer and later joined secret groups in London practicing the magic of the Golden Dawn and Aleister Crowley," and (iii) the claim on page 217 that "Myatt's activity on the far-right political fringe proceeded in tandem with his deepening involvement with the black arts, " and so on and so on.

It transpires that all such claims are based on Goodrick-Clarke's assumption that Myatt was the author of a 1992 typescript titled *Diablerie, Revelations of a Satanist*, a photocopy of which is in the British Library, {3} but for which assumption Goodrick-Clarke does not provide any evidence from his own research using primary sources. Nor does he cite any scholarly work that does provide such evidence because there was not then nor is there now any such scholarly source about Myatt.

In addition, as is common in items about DM=AL which reference Goodrick-Clarke and his claims about Diablerie, the authors fail to mention or cite the 2013 text *A Skeptic Reviews Diablerie* {4} which examines Diablerie in detail in the Content and Style, the Errors and Omissions and the Motive and Author sections.

The author of *A Skeptic Reviews Diablerie* writes that:

> <begin quotation>
>
> it is difficult to: conceive of Myatt, intellectual and poet, a married man aged 41 at the time, depicting himself in the way Anton Long is depicted in that 1991 text Diablerie – as an arrogant, self-opinionated, pompous man who talks like some character in a Dick Tracey comic strip: "the world was mine – if I chose to take it". "London called."
>
> Not to mention using words straight out of a Star Wars movie – "the dark side". Neither can I conceive of Myatt creating such a two-dimensional wooden B-movie villain as the Anton Long of Diablerie is (or comes across as), as part of some elaborate ploy to create 'the Anton Long myth' and thus bolster the credentials of the Order of Nine Angles. The "perfection of evil" as Anton Long pompously claims to be in Diablerie?
>
> Certainly not. Surely the author of *Breaking The Silence Down* (written 1985) – with its depiction of Sapphic love and its believable main character Diane {5} – could have come up with a better characterization of Anton Long.
>
> <end quotation>

The author concludes *A Skeptic Reviews Diablerie* with the statement that their "conjecture is that Diablerie was written by Beesty Boy, aka 'Christos Beest', who at the time – 1991 – was a young man in his early 20's, a fan of Star Wars, had been involved with the ONA for several years, was working on his Sinister Tarot, was editor of *Fenrir*, and whose ONA booklet *Antares: The Dark Rites of Venus*, Coxland Press would publish two years later."

Introvigne

The reference is to the 2016 book *Satanism: A Social History* in which Introvigne commits and relies on the fallacy of argumentum ad verecundiam by stating that Goodrick-Clarke had 'confirmed' Myatt was Anton Long and that Senholt "offered a number of elements confirming that Long was indeed Myatt".

In common with both Senholt and Goodrick-Clarke, Introvigne neither presented any evidence, based on his own scholarly research using primary sources, or from any scholarly work of the life of Myatt based only on primary sources, in the latter case because no such work currently exists.

Therefore, in scholarly terms, those who cite Senholt and Goodrick-Clarke and Introvigne, commit the fallacy of argumentum ad verecundiam, also known as the fallacy of appeal to authority, which is

> "citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one." {6}

The author of that definition also notes that in recent decades there have been attempts to redefine certain fallacies, and that in regard to the fallacy of appeal to authority,

> "the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.
>
> This presumption regarding expert knowledge or expertize is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion."

Haereticus Reputandus
2025

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{1} https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

{2} qv. *The Seven Fold Way Of The Order Of Nine Angles, A Modern Practical Guide* which states that

> "nothing about the 7FW is dogmatic or fixed. What is suggested here - such as various Insight Roles - are guides, and suggested because they have been shown, by experience over decades, to work in respect of practical learning both personal and Occult and thus in respect of enabling the attainment of wisdom. The individual is free to modify and/or evolve such suggestions as have been made [...]
>
> Some suggested Insight Rôles are:
>
> § Join or form and become an active part of a political organization of the so-called extreme Left or of an anarchist nature whose aim is to replace, by political means, the current political status quo.
>
> § Join the Police or one of the armed forces and live the active life that such a profession entails.
>
> § Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.
>
> § Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.
>
> § Embark on a solo long-distance cycling expedition such as from Patagonia to Alaska."

https://web.archive.org/web/20210205003822/https://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf

{3} General Reference Collection Cup.711/742, BNB GB9219567

{4} https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

{5} https://archive.org/download/dwmyatt-breaking-the-silence-down_202501/davidmyatt-breaking-the-silence-down.pdf

{6} Appendix II, *Research, Primary Sources, And Pathei-Mathos*.

Appendix II
Research, Primary Sources, And Pathei-Mathos
(An Extract)

In the 2012 text *A Matter of Honour* I mentioned primary, secondary and tertiary sources, [1] and the logical fallacy of incomplete evidence and expressed the view that the criteria of scholarship

> "is essentially two-fold: (i) of detailed, meticulous, unbiased research on and concerning a specific topic or topics or subject undertaken over a period of some considerable time, usually a year or more in duration, and of necessity involving primary source material; and (ii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject therefore being not only the logical result of the cumulative scholarly learning so acquired but also possessing a certain gravitas." [2]

In the same work I also mentioned knowledge and that

> "those who use [the] Media, and/or unscholarly books/essays, as sources of allegedly reliable information, as a guide, as a or as the basis for their judgement about and knowledge of someone or some many, are being unfair and uncultured because lacking in the following necessary virtues: (i) a reasoned, balanced, and thus ethical, judgement; (ii) the empathy of manifold direct personal contacts; and (ii) a scholarly research and/or a personal knowing extending over many years. Virtues which are the genesis of a genuine understanding of, and thence an unbiased knowledge of, another human being; and virtues which rapid, impersonal, mass means of modern communication actively discourage and which virtues are seldom, it seems, cultivated and employed by those involved with and who use and who rely on such modern means for information."

In *A May Day Interview* (2024) I expressed the perhaps elitist view that if such types who use the Media, and/or unscholarly books/essays, as sources

> "had received in their youth a 'classical education', a learning of Ancient Greek, Latin, and a study of works such as Hermeneutica Analytica Elenctica and Euclid's Στοιχεῖα, they would not commit such errors [of reasoning]. Personally, I well remember the joy I had as a schoolboy in reading the set text *The Elements of Euclid For The Use of Schools and Colleges*, and in solving the geometrical problems we were given based on that text." [3]

Thus I regarded and regard reason, logical reasoning, and scholarship using primary sources, as essential human virtues.

Primary Sources And Fallacies Of Reasoning

Some of the textbooks read in the late 1960's when in the Sixth Form included now almost forgotten works such as *Elementary Lessons in Logic* by W. Stanley Jevons (1889 edition) and *Logic* by Richard F. Clarke, SJ, which was part of the nineteenth century *Manuals Of Catholic Philosophy* series.

These books led the reader through the basics of classical logic and helpfully gave and explained fallacies of reasoning such as fallacies *extra dictionem* and common fallacies such as the now pervasive

argumentum ad hominem and argumentum ad verecundiam, the appeal to authority.

What is noticeable is that in recent decades there have been attempts to redefine certain fallacies, an example being the appeal to authority, which is citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one.

In the matter of the fallacy of appeal to authority the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.

This presumption regarding expert knowledge or expertize is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion.

David Myatt
June 23rd 2024

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1. Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources.

2. *A Matter of Honour*, https://davidmyatt.wordpress.com/wp-content/uploads/2018/08/a-matter-of-honour.pdf

4. *A May Day Interview*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/05/davidmyatt-may-day-interview.pdf

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Source:
https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf

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Yet Another Annoying Aside Regarding Allegations

In the past three months several individuals, on different 'social media' platforms, with one individual also via a blog, have made the same allegation about a person they seem obsessed with; with the blogger also producing a 47-page diatribe, complete with photographs and screenshots, about the object of their obsession and which diatribe contains the same allegation: that a 1974 interview with a provincial journalist is proof positive that a certain Mr Myatt was/is 'Anton Long' and did found the now notorious occult group known as the ONA/O9A.

To quote the anonymous blogger: "[the] interview makes it abundantly clear that David Myatt was not only involved with the O9A, but was, in fact, its leader – using the Anton Long identity to conceal his involvement..."

That 1974 Interview, Again

In their apparent obsession to prove one of their beliefs, the obsessives failed to notice that there are glaring 'tells' - indications of deceit - in what the journalist alleged Myatt said, one of which is that the journalist has Myatt apparently saying "all this shout about..." which vernacular expression the Prep school and privately educated Myatt would almost certainly not have used. Myatt would most probably have said something such as "all this propaganda regarding..."

For what the journalist wrote was that Myatt said,

> All this shout about the film *The Exorcist* finally decided me to bring my own position, at least, into the open. We live at the beginning of the age of Satan where people will be free from the tyranny of Christianity and where Satanists will be as masters and all others slaves. The magic we possess is the magic of the mind, the power to bend minds. The more chaos and upset we cause in the world, the more we can rise above it as Satanists and strengthen our power over the masses. We are not a religion. There is no God but man. Now the new aeon is here its leader will be the Lord 666 (The Beast).

All of which statements are cribbed from freely available late 1960s Church of Satan literature, including the books *Satanic Rituals* and *Satanic Bible* with the latter, for instance, using phrases such as "masters of the world" and "the Age of Satan" which are typical examples of what we may term "Church of Satan speak", or CoS-speak for brevity.

There is nothing redolent of the ONA at all in what the journalist alleged Myatt said, as would be expected if Myatt was, as has been claimed, "involved with the O9A" and "its leader". What is redolent of the early ONA, ONA-speak, can be found in the article *The Approach Of The Dark Gods* published in the early 1980s in Stephen Sennit's *Nox* magazine and which was included in the 2007 book *The Infernal Texts: NOX & Liber Koth* (reprinted in 2018) and which article was assigned in that book to 1974, which date may be a spurious but if correct is probably one the first public mentions of an "order of the nine angles", although it should be noted it is named there 'order of *the* nine angles' not 'order of nine angles'. The text and background to that article were given in *Omega9Alpha News*, Issue 10, dated September 2022 ev {1} with the author of that 'dark gods' article writing that

> "[t]he teaching of the Order of the Nine Angles accepts that all previous Gates had terrestrial counterparts (for example, the centre of the Hyperborean Aeon was the area around Stonehenge; that of Hellenic, Delphi) and that the opening of these Gates was the result of the natural evolution of consciousness rather than something consciously planned. That is, one may think of the Gates being opened, in the symbolic sense, by Gaia, the Earth Mother."

If the date of the article and the attribution of authorship can be proved to be authentic, then the educated style of expression by the apparent author, given as a certain Mr Myatt, is further evidence of

the contrived nature of what the journalist wrote in that newspaper item which was also written in 1974.

As described in Issue 10 of *Omega9Alpha News*, re that *Approach Of The Dark Gods* article,

> Even if Myatt wrote the article - for which there is no evidence - then the article is merely recounting, as a knowledgable person might, various Occult traditions about such 'dark gods' including the recent tradition of the O9A: "the teaching of the Order of the Nine Angles accepts..." There is no endorsement of the O9A. Thus the article proves nothing in relation to the claim of Myatt "being O9A" or in relation to him being "Anton Long". If we wanted to be pedantic we might add that Myatt probably penned that article and mentioned the O9A tradition because - as Professor Kaplan recorded in his 1998 book *Nation and Race: The Developing Euro-American Racist Subculture* - Myatt was doing "a favour for an occult-involved friend."

Other examples of early ONA-speak are in the 1980s published *Black Book of Satan* a copy of which is in the British Library {2} and which book has expressions far removed from those employed in Church of Satan literature (CoS-speak) with its mentions of 666 and with phrases, from the Satanic Rituals, such as

> Come, O Mighty Lord of Darkness, and look favorably on this sacrifice which we have prepared in thy name.....
>
> We praise and honor first Thee, Lucifer, Morning Star,
> And Beelzebub, Lord of Regeneration; then
> Belial, Prince of the Earth and Angel of Destruction;
> Leviathan, Beast of Revelation;
> Abaddon, Angel of the Bottomless Pit; and
> Asmodeus, Demon of Lust.
> We call upon the mighty names of Astaroth, Nergal and Behemoth,
> Of Belphegor, Adramelech, and Baalberith.....
>
> My body is a temple, wherein all demons dwell.
> A pantheon of flesh am I.....

Compare such stilted Church of Satan expressions with ONA-speak, from their *Black Book*, such as

> As it has been, so it is and so shall it be again
> By the Power of our Prince, Satan, and the powers of
> They who are Never named.
> From dark dimensions they will come while others sleep.....
>
> I lift my eyes to gaze upon the beauty of body -
> You who are the daughter of and a Gate to our Dark Gods:
> They who are never named.....
>
> In the beginning was sacrifice but now words to bind you through all time to us.
> In your beginnings - we were.
> In your quest - we are.
> Before you - we were.
> After you - we shall be, again.
> Before us - They who are never named.
> After us - They will be, waiting.
> And you through this Rite shall be of us and thus of them who are never named.
> For we the fair who garb ourselves in black through Them possess the rock we call this Earth.....

The difference is obvious. Startling. As Myatt was to write about that sensationalist, factually incorrect interview,

"The newspaper interview was, for me, a learning experience. I had decided to give an interview (my first) with a journalist to talk about our new NS movement, the NDFM. I briefly mentioned how it might be possible for chaos to be created by subversive means, and subversive groups, as a prelude to a revolution which an NS movement could take advantage of, an idea I had been discussing for a while with several Comrades, including some in Column 88.

The journalist promised to let me read his final copy before it was published - a condition I had specified before giving the interview - and several photographs of me were taken, with him suggesting I hold something to do with the Occult, since he had noticed I had a collection of horror, and Occult, fiction (most of which in fact were given or loaned to me by Eddy Morrison). Perhaps foolishly, I agreed, holding up some Occult thingy which Joe Short had given to me a few days before. Our conversation lasted for about half an hour, during which the journalist took a few notes (it was not recorded).

I assumed that he would simply recount what I had said. Of course he neither showed me the article before publication, nor printed what I said, except for one short sentence about causing chaos. The whole article was a fabrication, designed to be sensationalist and to discredit me. This whole episode was to be a very interesting, worthwhile, experience for me: pathei-mathos, as Aeschylus wrote." {3}

He also wrote, in his 2013 *A Matter of Honour*,

> "What surprised me (and to be honest, upset me, for a while), after this interview, was how so many people believed everything the journalist had written, without bothering to ask me for my side of the story. As if just because something was printed in some newspaper or other then 'it must be true' [...]
>
> And it was then that I learnt several valuable lessons: just how easily people can be manipulated, just how dishonest and conniving (and thus dishonourable) some journalists seemed to be, by nature; and just how powerful the established Media was, able make or break a person's reputation." {4}

That the apparent obsessives have, in regard to that 1974 interview, somehow missed the differences between CoS-speak and early ONA-speak is characteristic of their haste, of their lack of research, and indeed of their prejudice, which as someone recently wrote, {5} quoting the Oxford English Dictionary, is

> "a judgement formed before due examination or consideration; a premature or hasty judgement; a prejudgement; preconceived opinion not based on reason or actual experience; bias, partiality; unreasoned dislike, hostility; an unreasoning preference or objection; a preliminary or anticipatory judgement; a feeling, favourable or unfavourable, towards any person or thing, prior to or not based on actual experience; a prepossession; a bias or leaning to one side; an unreasoning predilection or objection."

Those Conflatables, Again

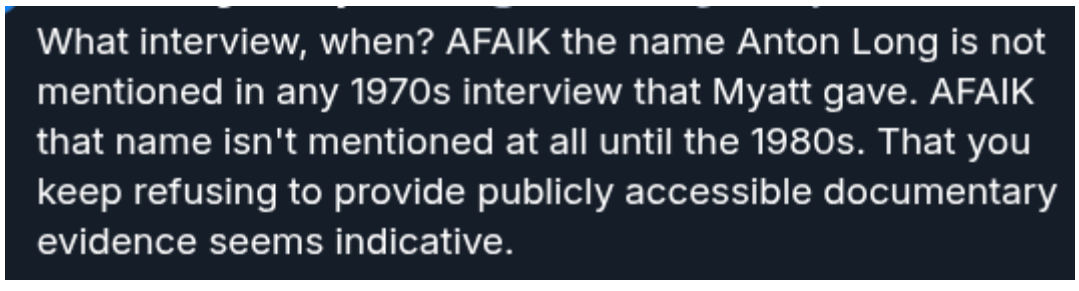
The first conflatable, made by the anonymous blogger in his 47-page diatribe, is that the 1974 Leeds based Temple of the Sun, which Myatt has admitted to having founded in 1974 solely as a neo-nazi honeytrap and briefly led for a few months, {6} is the same as or equivalent to the ONA and therefore that despite his denials Myatt was involved with the ONA.

The second conflatable, made by an anonymous person on a 'social media' platform, is:

> Myatt says in interview he is the founder of the Temple of the Sun. Long says in interview that he is the founder of the Temple of the Sun. Therefore Myatt = Founder of Temple of the Sun = Long

The anonymous person also posted that "the primary source in question is that Long stated that he was the founder of the Temple of the Sun."

However, when asked what interview, when and where published, the allegationist did not provide and to date had not provided any details.


What interview, when? AFAIK the name Anton Long is not mentioned in any 1970s interview that Myatt gave. AFAIK that name isn't mentioned at all until the 1980s. That you keep refusing to provide publicly accessible documentary evidence seems indicative.

The respondent to the claimant helpfully posted a guide to what a primary source is in general and what a primary source is in relation to Myatt admitting to being 'Anton Long' and/ founding or being involved with the ONA.

> [2] Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.
>
> The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources.
>
> Evidential facts in the case of David Myatt include evidence from primary sources, such as documents which a forensic linguistic expert employed by the Police suggest Myatt using a pseudonym such as 'Anton Long' may have written; a confession or signed statement by Myatt made under caution to Police officers; sworn testimony by witnesses who are available for cross-examination during a criminal trial; forensically verified video/audio recordings of Myatt admitting to being Anton Long and/or of having founded and being involved with the O9A; and so on.

Furthermore, Myatt's admission of being briefly involved with the Temple of the Sun also includes the fact that in late 1974 he left Leeds, {7} with documentary evidence revealing he spent his time living alone in a caravan on a farm in the Norfolk countryside before being imprisoned until the Spring of 1976 and then a few months later moving to live in and subsequently become a Catholic monk at an English monastery.

Since there are at the present time no primary sources which mention an 'Anton Long' prior to the early 1980s; no primary sources where a Mr Myatt writes about or confesses to being 'Anton Long' or of founding or being involved with the ONA; no primary sources which mention or describe an involvement by a Mr Myatt in a 'Temple of the Sun' folowing his criminal trial at Leeds Crown Court in the Autumn of 1974 after which he left Leeds; then the claim or claims, made by the blogger and others, and since believed by others, that the 1974 newspaper article is "the or a primary source" that proves that Myatt "was involved with the Order of Nine Angles" is not evidential. In other words, it remains an unproven allegation. One apparently designed and propagated to discredit a particular person.

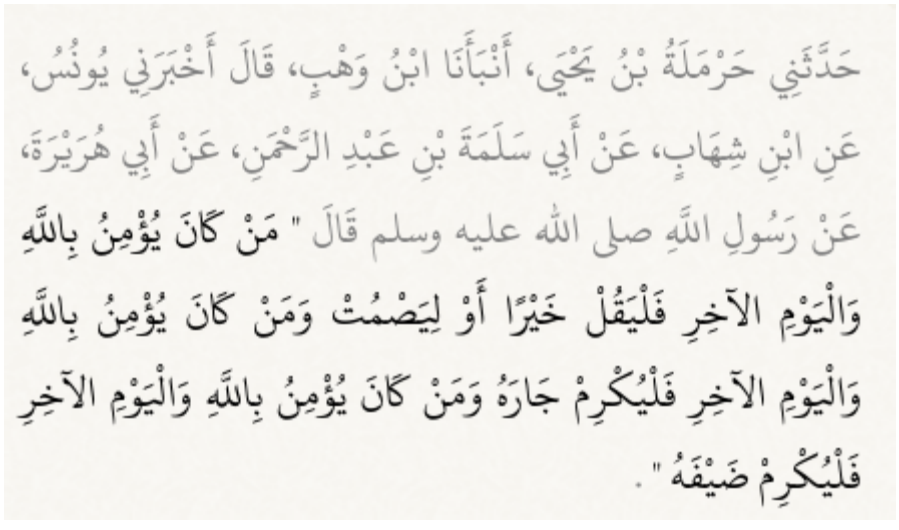
The choice is therefore a simple one: to believe the 'public pontifications' of the allegationists, or to believe Myatt's side of the story and thus do the honourable, the fair, thing of according him the benefit of the doubt. As someone wrote regarding our era, {8}

In many respects such public pontificating is often reminiscent of the 'witch trials' in less enlightened times when individuals were accused of witchcraft based on hearsay and statements by those motivated either by an ignoble zealotical religious belief and/or because of some personal ignoble reason. In our era, it is often adherence to some political belief, or a lack of the ability to use reason and personal research as a personal guide. Whatever the cause, there is a 'following of the crowd', or a naive believing in what some 'authority' or 'expert' or spokesperson of some government or policy group or secondary source or some medium such as a newspaper or some digital resource such 'wikipedia' or 'social media' states about a subject, a topic, or about a person.

That is, there is the same unfairness, the same lack of reasoning, the same use of rumours, as occurred during those witch trials. Will we human beings, therefore, ever en masse adopt the maxim of being fair, honourable, and thus remain silent about what we personally have no rationally acquired or direct personal knowledge of?

For, thousands of years ago, Sophocles wrote: οὐκ οἶδ᾽ ἐφ᾽ οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ, "I do not know, [and] about things I cannot judge for myself, I prefer to be silent." (Oedipus Tyrannus, 569)

Similarly, centuries later, and in a Hadith, it was recounted that the Prophet Muhammad said: "He who believes in Allah and the Last Day should either speak honourably or be silent..." (Muslim ibn al-Hajjaj al-Naysaburi, Book 1, 47a)


حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَنْبَأَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ " .

Egnatius Severin
March 2026

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{1} https://archive.org/download/o9a-news-september-22/o9a-news-september-22-v1.pdf
{2} General Reference Collection Cup.815/51
{3} *Addendum I: NDFM - David Myatt and Eddy Morrison*, https://web.archive.org/web/20090901180202/http://www.geocities.com/davidmyatt/notes1.html
{4} https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf
{5} *A Prejudice By Any Other Name*, included in *A Similitude For Our Times*, https://archive.org/download/accusations-about-myatt-second-edition/accusations-about-myatt-second-edition.pdf
{6} qv. Part Two of *Ethos of Extremism*, https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf
{7} qv. the Facies Abyssi section of *Myngath*, 2013, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf
{8} *Some Signs Of Our Era*, included in *A Similitude For Our Times*, https://archive.org/download/accusations-about-myatt-second-edition/accusations-about-myatt-second-edition.pdf

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Of Bealuwes Gast, A Temple Of The Sun, And Other Phantasmagoria

Bealuwes Gast: Of Mythos, Sorcery, And A Mad Mage

With the open publication in Spring 2026, on archive dot org, of what was for over a decade a clandestine book allegedly written by a certain Mr Myatt in which he apparently admitted to being a certain 'Anton Long' of O9A infamy, [1] readers now have an opportunity to rationally assess whether this book, together with another 2026 allegation about Myatt that a 1974 interview, provide positive proof of Myatt's involvement with Satanism and the ONA.

As one allegationist posted on an Internet site in January 2026, making an unwarranted generalization and an unproven claim in just a few words, the book "seems to just outright confirm what everyone already knew, that DM is/was AL." [2]

According to the author of *Bealuwes Gast: A Study in Forgery*, [3] writing in 2014 and thus a decade before the book was openly published,

"two of the introductory blurbs – those of Moult and Stirling – are obviously taken from existing documents. In the case of Moult, from an early, 2009, pre-publication draft of Myatt's autobiography *Myngath,* and which draft was freely available on the internet between 2009 and 2010. [4] In the case of Stirling, from a 2002 Reichsfolk document – *Meeting With An Interesting Man: David Myatt and the Importance of Vindex* – circulated in issue #27 (113yf) of *Das Reich*, the internal bulletin of Reichsfolk.

Thirdly, the other introductory blurb is that of the pseudonymous Chloe, who gained something of an internet reputation during and after 2009 as part of what was termed the 'flagship' WSA352 Order of Nine Angles nexion, but who – though invited to attend an O9A Sunedrion in Florida during the years of her 'internet fame' – declined, preferring to remain anonymous, and who as of 2013 ceased to write about the O9A, having vanished from the internet. All of which makes one – or should make one – suspicious of the motives of the person (female or male; young or old; living in California or somewhere else) who was behind such an anonymous internet identity. [5]

Fourthly, the sinister sections – detailing Anton Long's experiences and "exulting in life" as a sorcerer – are rather contrived, fanciful, and unconvincing, not to say more suited to a work of

fiction. As in Anton Long as a teenager running around the streets of London in the late 1960s carrying a gun. As in, in an echo of *Diablerie* [6], him being a 'cat burglar'. As in him, with a group of people sworn to secrecy, keeping an 'opfer' imprisoned in a house for a week before killing the person in a satanic ritual. As in him being an underworld supplier of firearms to criminals; and as in him carrying a gun when a student and when he met 'a middle-aged English couple' in a suburban house who just happened to be Satanists.

Fifthly, there are some howlers in the 'Anton Long' sections. As for instance in the depiction of 'the Oxford lady' who becomes the mother of Anton Long's child; a depiction based in part on an item available on the internet for years, on the now defunct Julie Wright 'geocities' website devoted to Myatt, under the title *A Personal Encounter With DWM, Briefly Described*. [7] The Oxford lady in question – known to and used as reliable source regarding Myatt by reputable historians such as Professor Robert Wistrich – is, in fact, Jewish with parents living in a large American city, and not, as depicted in Bealuwes Gast, some kind of 'southern belle' hailing from America's Deep South."

According to Myatt himself, writing in 2012,

"Another fanciful work of fiction, similar to Diablerie, and purporting to be yet another autobiography by 'Anton Long' seems to have been recently written by someone, possibly for financial gain resulting from selling it at some silly price to collectors of rare Occult memorabilia. [8] The bulk of this new fictional 'autobiography' consists of an early (now out of date) edition of *Myngath* to which various fictional autobiographical stories and 'sinister' incidents and diatribes have been added in line with what might be expected from a mythical 'Anton Long'. Given that the majority of these autobiographical stories in this so-called Bealuwes Gast are quite risible and fanciful (and not fundamentally satanic at all), and given that the 'sinister diatribes' seem to have been cut-and-pasted from various internet articles attributed to those who over the years have used the nom-de-plume Anton Long, it seems unlikely that this forgery will ever be taken seriously by anyone. I mean – and to name just one risible example – who can take seriously a 'clockwork orange cult' and the wearing of white lab coats to boot..." [9]

A 2026 comment Myatt made, in an interview with Islamic scholar and classicist Aymenn Jawad Al-Tamimi is particularly relevant:

"Individuals can either believe what others have said and written and do say or write about me, or they can do what I consider in my rather old-fashioned way is the honourable, the fair, thing: which is to make their own judgement based on a personal knowing of a person over a period of time or, failing that, accord the person the benefit of the doubt. My 'side of the story' is expressed in items such as *Myngath* and *A Matter of Honour* with my regret about my extremist, political and religious, past evident in many of my post-2011 writings." [10]

A Temple Of The Sun And Other Phantasmagoria

A phantasmagoria is "a shifting series or succession of phantasms or imaginary figures, as seen in a dream or fevered condition, as called up by the imagination, or as created by literary description." [11] In other words, an illusion, an appearance that has no reality; a deception, a figment; an unreal or imaginary being, an unreality. Which appropriately defines what the allegationists write and have written about Myatt, with the year between Spring 2025 and Spring 2026 a year in which their imaginary Myatt, intrinsically linked to the O9A, was propagated with what seemed to be a new intensity, given:

(a) the publication in Spring 2026 on archive dot org of *Bealuwes Gast*,
(b) the publication in Spring 2025 of the thesis *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles* in which the author claimed that Myatt's post-2011 rejection of extremism is a deception by a unrepentant neo-nazi and an O9A 'insight role'; [12]

(c) an anonymous allegationist in January 2026 producing a 47 page illustrated text titled *David Myatt in Leeds - The Temple of the Sun and the origins of the Order of Nine Angles* in which he alleges that a 1974 interview in provincial English newspaper "provides near-irrefutable proof that Myatt and Anton Long are one and the same," and
(d) all three publications approvingly referenced on various social media platforms, garnishing comments such as they are "damning evidence of [Myatt's] association with the O9A."

However, one critic placed the *David Myatt in Leeds* item into context, which was as Myatt explained in his 2012 *Ethos of Extremism*, [13] that the Leeds Temple of the Sun was designed as a neo-nazi honey-trap which as the critic writes was a means

> "to aid the political, revolutionary, cause of neo-nazism that Myatt at the time fanatically believed in. This does not imply that he was, as has been alleged, a satanist or an Occultist.
>
> A relevant example is the infiltration by Police officers, many from the Special Demonstration Squad between the late 1960s and the 1970s, who infiltrated various political groups, including the Socialist Workers Party and the Troops Out movement, with some such as Mark Kennedy having intimate relationships with women involved in such groups and with the officers themselves cultivating a special type of 'false persona' part of which involved feigning belief in whatever cause, political or environmental, they targeted. These 'undercover' assignments often lasted for several years with some of these 'undercover' officers even giving public speeches and interviews about 'their' cause.
>
> Which infiltration for a specific purpose, and which cultivated persona, did not mean they believed in such causes.
>
> The same applies to Myatt in relation to the satanist Temple of the Sun, which was formed as a neo-nazi honeytrap. His type of 'false persona' at the time was cultivated for the purposes of gaining recruits for his neo-nazi cause and finding people who might be useful to that cause. Thus, as he later stated he was neither a satanist nor an Occultist, only a dedicated neo-nazi as those 'undercover' Police officers were dedicated to their chosen profession." [14]

As that critic went on to write:

> "the choice is between what Myatt writes and has over the years written about the matters in question, and what the allegationists allege and assume, especially about Myatt himself. Hence, we can accept that the 'false persona' that Myatt cultivated during his few months association with the Temple of the Sun was for the purposes of gaining recruits for his neo-nazi cause and finding people who might be useful to that cause. Or, we can accept what the allegationist believe and assiduously propagate for whatever personal or political reason: that Myatt in his writings is deceptive, is lying; that what some journalist wrote in the past about Myatt is accurate and that there is not or never was any ulterior motive or bias personal, political, or otherwise in what some journalists report; and that it is for the person who is the subject of allegations to prove their innocence and not for the allegationists to offer evidential facts which prove their allegations are true beyond all reasonable doubt."

Which demand that it is for "the person who is the subject of allegations to prove their innocence and not for the allegationists to offer evidential facts which prove their allegations are true beyond all reasonable doubt" is not only symptomatic of the Internet era with its mass Media and social media platforms but also contrary to Western jurisprudence where it is for the prosecution to evidentially prove their case.

What is relevant to the allegations made in and about the three items published between Spring 2025 and Spring 2026, and other items which over the decades have made the same or similar allegations about Myatt, is that, despite claims to the contrary, they are not *de facto* primary sources since their veracity has

been appropriately challenged; appropriately, because the person accused has not only publicly contradicted them, providing 'their side of the story', but also in several instances challenged the allegationists to a duel of honour with deadly weapons.

As the appropriately titled essay *A Personal Knowing, A Question Of Personal Character* described the matter:

> "With the rise of what has been termed the Mass Media and, in recent decades, the Internet with its profusion of 'social media', 'podcasts', websites, 'blogs' and so on, it is all too easy for rumours, hearsay, and allegations, to be, often anonymously, made about an individual and communicated to a wide often world-wide audience, with hardly anyone - probably no one - accessing or reading or hearing such rumours, hearsay, and allegations personally knowing the individual in question and thus able, as is the fair, the cultured, thing to do, to ask them for 'their side of the story' (...)
>
> The old-fashioned gentlemanly way of a challenge, *mano o mano*, to a duel was one corrective, albeit a minority one, to rumours, hearsay, allegations, and lies, regarding an individual and which rumours, hearsay, allegations, and lies, having been propagated by someone were then often believed by many others. [15]
>
> One modern person who upheld this old-fashioned gentlemanly tradition in the wake of allegations and lies publicly made about him by certain individuals, is David Myatt, who had the imprudence, in the 1990s, to challenge two such individuals to a duel with deadly weapons." [16]

The author of that *A Personal Knowing* essay went on to quote what Myatt wrote in *A Matter Of Honour*,

> "In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. [17] Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel. As I wrote some thirteen or more years ago:
>
> > I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated.
> >
> > Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête." [9]

In the section *A Balanced View Of The Saga* of the text *Overview Of A Modern Saga,* Tau Sigma Omicron surmised that

> ° On one side of the balance would be the fact tha*t if* Myatt was indeed the original 'Anton Long' and did found ONA 1.0 and a 'seven-fold hermetic way' as outlined in the Naos typescripts, *and* there were evidential facts proving this, *then* he or more probably his ONA (omega9alpha) personal pupils or successor(s) has/have, post-2022, abandoned, deconstructed and nullified both ONA 1.0 and the O9A (ONA 2.0 and ONA 3.0) and replaced them with the hermetic individualistic/ partnership termed The Hebdomian Way.
>
> Which Hebdomian Way is apolitical, and Aeonic in the sense of the Hebdomadary following that Way concerning themselves with their own or with their partnership internal/spiritual development and thus with the pursuit of wisdom.

° The other side of the balance would be to accept Myatt's word, given on his honour, that he formed the Leeds-based Temple of the Sun as a neo-nazi honeytrap; [and] was involved in it for only a short period of time before handing it over to another person. [18]

The ONA Is Dead

Since the ONA, in all its iterations - ONA 1.0, ONA 2.0 (a/k/a O9A) and ONA 3.0 [19] - has, with the development by the few surviving Internal Adepts of ONA 1.0 of The Hebdomian Way, [20] been killed off [21] with what publicly remains a phantom of the dead Frankensteinian monster that was ONA 2.0 or, as ONA 3.0, a State-sponsored honeytrap and bogeyman for the unwary, the matter of whether Myatt was or was not Anton Long for ONA 1.0 and/or ONA 2.0 is, Aeonically at least, irrelevant.

Yet such an esoteric understanding in a few will not prevent a majority from believing and propagating what they believe about Myatt, whatever the genesis of their belief and whatever their motive(s) for propagating it. Which returns us to the fact that for a rational minority there are or there should be

"two questions to ask in relation to the decades-long, often acrimonious discussions now often begun and continued by anonymous persons using modern means such as social media, about whether David Myatt was the original 'Anton Long' and founded the original ONA.

The first question is what motivates the adherents of the DM=AL equation? A perusal of their often strident postings and articles seems to indicate it is a question of hatred and intolerance enshrined perhaps in a slogan such as "never forgive, never forget", especially given Myatt's thirty years as a neo-nazi street activist and theoretician.

The second question is whether those adherents believe in personal redemption and change via pathei-mathos? For even if Myatt developed a public satanic persona to propagate his neo-nazi honeytrap and was the original 'Anton Long' and founded the original ONA his change, and regrets about his past, are evident in his post-2012 writings.

Naturally, the anti-Myatt adherents have a ready-made answer: those writings are deceptions by an evil man with many of the adherents claiming he is still a neo-nazi and/or still a satanist. An answer evident for example in the recent work titled *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles* and in comments made by one of Myatt's most vocal opponents in a March 2022 interview with journalist Justin Ling; comments such that 'Myatt lies through his teeth'.

It is evident that the intolerant, unforgiving, ones are the majority as so often in the past, and that the virtues of tolerance and forgiveness are still the purveu of a minority." [22]

As someone wrote in 2024, [23] the inability

"by those publicly pontificating about a subject or about a person, to use logical reasoning, to not personally undertake research using scholarly methodology and primary sources; this committal of fallacies of reasoning such as the appeal to authority and ad populum, and this use an Internet resource such as 'wikipedia' as a source of information about a subject or a person, is not only an indictment of our modern era and societies but also of how far our modern societies, despite their often mandatory schooling of children and their tertiary educational system, is a departure from the cultured, rational, way of personally acquiring a balanced knowledge and understanding of a subject or of a person.

In many respects such public pontificating is often reminiscent of the 'witch trials' in less enlightened times when individuals were accused of witchcraft based on hearsay and statements

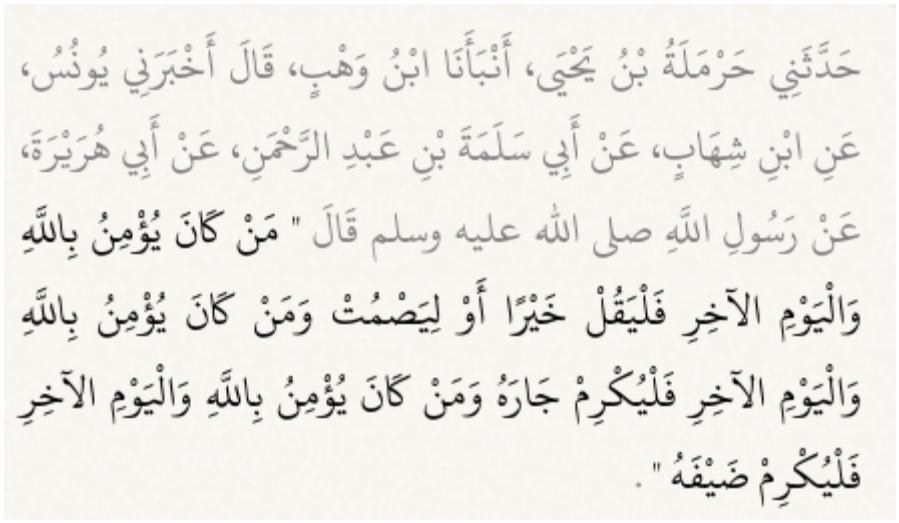
by those motivated either by an ignoble zealotical religious belief and/or because of some personal ignoble reason. In our era, it is often adherence to some political belief, or a lack of the ability to use reason and personal research as a personal guide.

Whatever the cause, there is a 'following of the crowd', or a naive believing in what some 'authority' or 'expert' or spokesperson of some government or policy group or secondary source or some medium such as a newspaper or some digital resource such 'wikipedia' or 'social media' states about a subject, a topic, or about a person.

That is, there is the same unfairness, the same lack of reasoning, the same use of rumours, as occurred during those witch trials. Will we human beings, therefore, ever en masse adopt the maxim of being fair, honourable, and thus remain silent about what we personally have no rationally acquired or direct personal knowledge of?

For, thousands of years ago, Sophocles wrote: οὐκ οἶδ᾽ ἐφ᾽ οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ, "I do not know, [and] about things I cannot judge for myself, I prefer to be silent." (Oedipus Tyrannus, 569)

Similarly, centuries later, and in a Hadith, it was recounted that the Prophet Muhammad said: "He who believes in Allah and the Last Day should either speak honourably or be silent..." (Muslim ibn al-Hajjaj al-Naysaburi, Book 1, 47a)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ΣΦΔ
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Footnotes

URL's accessed May 10, 2026

[1] https://archive.org/details/bealuwes-gast

[2] A transcript of the relevant sections is provided in Appendix A.

[3] *Bealuwes Gast: A Study in Forgery*, 2014, included in https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

[4] A copy of the fifth edition of a 2010 pre-publication draft of *Myngath* is available at https://aboutdavidmyatt.wordpress.com/wp-content/uploads/2010/08/david-myatt-myngath21.pdf

It contains the *Glossary* inserted into *Bealuwes Gas*t - where it is attributed to 'RS' - and which glossary was not included in the published and printed 2013 edition of *Myngath*, ISBN 978-1484110744

[5] The anonymous Chloe reappeared on the Internet scene some years later, producing a NexionZine

apparently supporting the O9A, in issue 7.1 of which she/he/they wrote that their intention had been "to get the Tempel ov Blood, the Temple of THEM, and the WSA together to form a triumvirate, so our three nexions can have a coherent influence on ONA." A year later in NexionZine 8.1 she stated that she had "grown to like and appreciate the Tempel ov Blood".

Which Tempel ov Blood was set up and run by FBI informant, and later *agent provocateur,* Joshua Sutter. qv. the Introduction to *O9A: The Occult Phantom Menace*, 2022 - https://archive.org/download/o-9-a-occult-menace/o9a-occult-menance-v3.pdf - from which this is a quote, *sans* the citations:

> Joshua Sutter
> (i) in 2014 with the aid of the FBI established Martinet Press to distribute Occult books including *Iron Gates* and *The Devil's Quran*, and
> (ii) established a fake Occult group he named the 'tempel ov blood' which he falsely claimed was a chapter, a nexion, of the O9A, and for which he produced 'black propaganda', and
> (iii) was tasked by the FBI to infiltrate the American neo-nazi group AtomWaffen, and
> (iv) posed as an O9A member in order to entrap a serving American soldier, Ethan Melzer, into conspiring to commit terrorist offences, and
> (v) appeared as a witness for the prosecution in the 2021 criminal trial of AtomWaffen leader Kaleb Cole who was convicted and sentenced to seven years imprisonment.
>
> For his work for the FBI between February 7, 2018 and early 2020 American Court records show that Sutter was paid US$78,133.20 plus expenses of $4,378.60 prior to which he had on his own admission since 2003 received over US$100,000 from the FBI.
>
> Sutter's 'black propaganda' included the *Iron Gates* book, literature produced and distributed on behalf of his fake 'tempel ov blood', discussions with AtomWaffen members in person using his real name and on-line using a variety of pseudonyms; on-line discussions with others using his real name and a variety of pseudonyms, and which discussions included some supporters of O9A philosophy such as Chloe of the WSA352 nexion in California.

As described in *O9A: The Occult Phantom Menace*, 'black propaganda' is:

> "material which does not appear to be propaganda, whose real origins are concealed, which is misleading or designed to discredit and which gives the impression it has been produced/ circulated by a particular person or persons or by a particular group/organization or by a State-entity. Black propaganda was used by Allied governments during the First and Second World Wars as well as during the 'Cold War', and also between the 1950s and 1970s by the FBI as part of a Counter Intelligence Program to discredit domestic American groups and individuals including the Ku Klux Klan, qv. https://web.archive.org/web/20120910071729/http://www.icdc.com/ ~paulwolf/cointelpro/cointel.htm"

[6] *A Skeptic Reviews Diablerie*, 2013, https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

[7] https://web.archive.org/web/20091026135843/http://www.davidmyatt.ws/encounter_dwm.html

[8] Such a selling of copies of the book at a price is also mentioned by the person who in 2026 uploaded the book to archive dot org.

[9] *A Matter of Honour*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

[10] *A 2026 Interview Between David Myatt And Aymenn Jawad Al-Tamimi*, https://davidmyatt.wordpress.com/wp-content/uploads/2026/01/dm-nterview-january-2026.pdf

[11] O.E.D., Oxford University Press, 1989, vol.11 (OW-POI)

[12] The claims about Myatt made by the author are analysed in *The Early And The Later Myatt - A Study In Temerous Claims*, which is included (pp.26-61) in the compilation *A Similitude For Our Times*, 2026, https://archive.org/download/accusations-about-myatt-second-edition/accusations-about-myatt-second-edition.pdf

[13] *Ethos of Extremism*, https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf

[14] *A Story Of Infiltration And Extremism*, included (pp.109-118) in *A Similitude For Our Times*, 2026, https://archive.org/download/accusations-about-myatt-second-edition/accusations-about-myatt-second-edition.pdf

[15] The author of *A Personal Knowing, A Question Of Personal Character* provides the following relevant footnote:

> On the matter of lies and duelling, qv. The first Booke, chapter 3, For what cause the partie belied ought to challenge, and of the nature of the Lie, *The Booke of Honor and Armes*, 1589.
>
> "For so much as in ordinarie triall by lawe, and ciuill Iudgements, whosoeuer standeth accused; by deniall of such accusation, is free from condemning vntill further proofe be made: euen so ineuerie imposition by speach, contrarie to good reputation; honor or honestie, ought either by ciuill or martiall meanes be mainteined and auowed. Therefore, who soeuer being offered iniurious speach, shall say to the offerer thereof Thou liest, or thou saiest not truelie, doth therby repulse the iniurie, and force the Iniurer to challenge. And euerie deniall be it neuer so simple, importeth a Lie, & is of like effect, although the maner in pronouncing deniall onlie, is an answere more friendlie and courteous, than the qualitie of an iniurious imposition requireth."
>
> Sources: (i) https://archive.org/download/bookeofhonorarme00jone/bookeofhonorarme00jone.pdf (ii) https://ota.bodleian.ox.ac.uk/repository/xmlui/bitstream/handle/20.500.12024/A11862/A11862.html?sequence=5

[16] *A Personal Knowing, A Question Of Personal Character*, https://davidmyatt.wordpress.com/wp-content/uploads/2026/03/a_personal_knowing_a_question_of_personal_character.pdf

[17] Myatt supplied the two allegationists with a copy of the etiquette:

> In a duel of honour, deadly weapons must be used. It is the deadly nature of the weapons used, with the possibility of death, which makes the encounter an honourable one. Deadly weapons include pistols, swords and long-bladed fighting knives of the Bowie type.
>
> The duel is a private affair between the two individuals concerned. As such, only the nominated Seconds, and a referee - acceptable by both sides - must be present. It is against the etiquette of duelling for any other people to be present.
>
> A person challenged to a duel must either personally accept the challenge, or decline the challenge. It is dishonourable and cowardly conduct to ignore a challenge once it has been formally issued. If a person who is challenged declines the challenge, then they must issue a personal apology, and if necessary, or called upon to do so, a public apology.
>
> A man of honour will only challenge to a duel those individuals whom he believes can physically defend themselves and their honour with deadly weapons. Thus, it is dishonourable and

cowardly if someone who is challenged to a duel tries to get someone else to fight the duel on their behalf.

p.137, https://archive.org/download/TheNuminousWay/dm-numinousway.pdf

[18] *Overview Of A Modern Saga*, 2026, https://archive.org/download/overview-of-a-modern-saga-v-1/Overview%20Of%20A%20Modern%20Saga-v1.pdf

[19] *From ONA 1.0 To ONA 3.0*, 2026, https://archive.org/download/from-ona-1-to-ona-3/From_ONA_1_To_ONA_3.pdf

[20] *The Hebdomian Way*, https://archive.org/download/hebdomian-way-rs/hebdomian-way-rs.pdf

[21] (i) *The ONA Is Dead*, https://archive.org/download/affirmation-o9a-dead-public_202509/affirmation-o9a-dead-public.pdf (ii) *Deconstructing An Occult Mythos*, https://archive.org/download/gelis-3/gelis-3.pdf

[22] *A Question Of Hatred Or Redemption?* https://archive.org/download/a-question-of-hatred-or-redemption/a-question-of-hatred-or-redemption.pdf

[23] *Some Signs Of Our Era*, included (pp.148-153) in *A Similitude For Our Times*, 2026, https://archive.org/download/accusations-about-myatt-second-edition/accusations-about-myatt-second-edition.pdf

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Appendix A

Myatt, The O9A, And Bealuwes Gast

A selection of comments posted about Myatt, about the O9A, and about the book Bealuwes Gast on January 2026 at https://sinisterstudies.substack.com/p/what-satanism-was-really-for/comments [URL valid as of May 9, 2026]

We have corrected a few obvious typos, such as replacing DL with DM, and amended the layout in places for readability; with the comments representative of how certain corners of cyberspace have become a place where personal opinions, often prejudicial and sometimes emotive, are publicly expressed, and where *ad hominens* and other fallacies of reasoning are much in evidence.

The anonymous antagonist, Vonixa Tiresia, formerly posted about Myatt and the O9A on the BlueSky social-media platform using the moniker Sirida21. The protagonist, Egnatious Severin, currently (May 2026) has a blog at https://egnatiusseverin.wordpress.com/

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Comment by Vonixa Tiresia, January 15, 2026

I recently acquired excerpts of the book Bealuwes Gast, which may be helpful here. I can't comment too much, as even I haven't read the contents yet, but I will be transcribing it in its entirety and uploading it on archive.org very soon (...) It seems to just outright confirm what everyone already knew, that DM is/was AL

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Reply by Egnatious Severin, Jan 16

As for Bealuwes Gast, you apparently assume it was written by David Myatt whereas it was exposed years ago as a forgery - qv. https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

Where are the primary sources for the claim it was written by Myatt? Myatt himself denied writings it in his 2013 essay "A Matter of Honour". The author of "Bealuwes Gast: A Study in Forgery" writes:

> <quote> The work begins with an Apologia, signed 'Anton Long 121 Year of Fayen', in which the author states: "Balewa; I am and have been wicked. That is, I Am Gray – balanced between, and yet beyond, Light and Dark; a Shade derived from many colours" [.....]
>
> Since the bulk of Bealuwes Gast consists of chapters from an early, 2009, pre-publication draft of Myatt's autobiography Myngath * – which however differs substantially from the 2013 published version [ISBN 978-1484110744] – then apparently Bealuwes Gast is Myatt's confession that he was, after all, the enigmatic 'Anton Long'. However, on close inspection this confession does not ring true. Firstly and importantly, Bealuwes Gast is truncated, ending around 1999 just after Myatt's conversion to Islam, and thus missing the chapters of Myngath dealing with Myatt's development of his 'numinous way' and his post-2006 life and what, by his own admission, is the most important singular event of his life, the suicide of his fiancée in 2006, and which suicide profoundly changed him, led him to reject all extremism and develop his compassionate and mystical philosophy of pathei-mathos whose central virtue is personal humility. Instead, Bealuwes Gast ends with a chapter titled *Conclusion: A Nasty Piece of Work*, in which the author egoistically boasts that "he does not care," that he has "exulted in life" and that he is "a nasty piece of work," all of which statements and sentiments are profoundly at odds with everything Myatt has written post-2006, and in many of which writings he expresses remorse for his decades of extremism.
>
> Thus it seems as if the compiler of Bealuwes Gast has avoided – has had to avoid – dealing with the issues that, for many people, make them reject the allegation that David Myatt is Anton Long: the issues of Myatt's philosophy of pathei-mathos, his rejection of all forms of extremism, his well-documented statement regarding 1970s occult honeytraps, and his voluminous post-2009 writings and letters which express the thoughts of a very human, and un- satanic, person who has 'learnt his lesson' as a result of personal grief.....</quote>

* Editorial Note: A copy of the fifth edition of 2010 pre-publication draft of *Myngath* is available at https://aboutdavidmyatt.wordpress.com/wp-content/uploads/2010/08/david-myatt-myngath21.pdf

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Vonixa Tiresia, Jan 17

"Primary sources" that you et al already predefine and thus, ideologically manipulate? "Exposed" by you et al some years ago?

If you wish to speak of "primary sources", here is what Chloe Ortega, the (former) holder of the title "Outer Representative of the O9A", has to say in an email to Beast Xeno, called A Brief Hello (2012), a title which you et al seemingly have no claim to (and thus have no comparable institutional legitimacy as a 'primary source'):

> "David Myatt wrote BG a couple years ago. There are no intentions behind it. He wrote us [ONA] an underground autobiography which shares the missing details he left out in his public autobiography. You'll see the details has to do with the ONA. Since DM denies being Anton Long in

the public arena, he wishes for this to be kept private. DM, the old guards, and myself have been talking since last year about the future of the ONA. We fear that if DM remains a part of the ONA, it may die with him, if ONA is too dependent on DM or if ONA becomes a personality cult. After much talks, it was agreed to have DM cut himself out of ONA history for 40 years [1 generation]. He also agreed to resign or retire from ONA as Anton Long for this reason.

Currently DM in public is erasing his footprints regarding any him and ONA. You must keep in mind that what he says is meant for the generic public and not us. Because of all this BG has to be kept offline and private.

(...)

DM and some of his friends from Shropshire are already claiming BG is an "elaborate hoax" in public. Don't mind them. The thing with DM is that he has this glitch in his personality where he dislikes the average public person, and so he says all sorts of contradicting and untrue things in public, while he stays honest in private. This way it teaches those of us whith eyes to see, know that what is written and said in public - especially online - just can't be trusted, especially if it is about a person we may not have any real life connection to and knowledge of."

It is then, perhaps noteworthy that you et al, despite obviously having the document (as you can quote from it) and claiming it to be supposedly derivative of Myngath with ridiculous details, refuse to release it. Surely the easiest way to clear up all of this confusion and to prove your point would just be to release it?

It is also, then, perhaps noteworthy why you et al are so keen to dismiss it, maybe owing to those named "friends from Shropshire claiming BG is an elaborate hoax"?

Even further yet, it is also, then, perhaps noteworthy that one "Ms PointyHat" in a "Conclusion", writes this?:

> "These three ways, woven from the same muliebral thread, and which Myatt has created from his own unique pathei-mathos, are of course Myatt's mystical philosophy the Numinous Way; the esoteric philosophy, and praxis, of The Order of Nine Angles; and the ethical National Socialism of Myatt's Reichsfolk group."

Just some food for thought.

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Egnatious Severin, Jan 17

Whatever. As David Myatt said in a recent interview with the scholar Aymenn Jawad Al-Tamimi:

> <quote>Individuals can either believe what others have said and written and do say or write about me, or they can do what I consider in my rather old-fashioned way is the honourable, the fair, thing: which is to make their own judgement based on a personal knowing of a person over a period of time or, failing that, accord the person the benefit of the doubt.
>
> My 'side of the story' is expressed in items such as *Myngath* and *A Matter of Honour* with my regret about my extremist, political and religious, past evident in many of my post-2011 writings.</quote>

The interview, and Myatt's review of Aymenn Jawad Al-Tamimi's recent book "Rodrigo Ximénez de Rada’s Minor Histories" is at https://davidmyatt.wordpress.com/2026/01/15/a-2026-interview/

But no doubt you et al for whatever reasons will continue to believe that DM=AL and use secondary and tertiary sources (and even forgeries) in the process. Which makes me to wonder why in a negative way so many are fixated on DM and why so many especially on social media continue to make accusations about him while hiding their real identity and in conspiratorial way accuse anyone who defends him as being Myatt using a pseudonym.

BTW it's interesting that you quote the anonymous person 'Chloe Ortega' and repeat her claim she was the 'Outer Representative' of the O9A when as the 2011 'Anton Long' wrote it was a jape - https://archive.org/download/o9a-outer-rep-jape/o9a-outer-rep-jape.pdf

It's also interesting that (i) you accuse DM of

> "erasing his footprints regarding any him and ONA. ** You must keep in mind that what he says is meant for the generic public and not us"

and (ii) without evidence seem to believe, as some do, that his post-2011 writings are a deception. The term conspiracy theory again comes to mind.

You also keep quoting anonymous people using pseudonyms (such as PointyHat) as if their usually Internet based words re the O9A and Myatt were gospel when they almost always are just personal opinions.

** Editorial Note: In regard to this allegation of 'erasing', repeatedly made over the years, Myatt wrote in 2022,

> "As for trying to cover-up my past almost everything I wrote during my neo-nazi decades and my decade as a Muslim is archived somewhere. In the case of my neo-nazi decades by what used to be called 'Special Branch' as I learned following my arrest by them in 1998, and also archived on the 'world-wide web'. In the case of my decade as a Muslim an archive of my Muslim writings also exists on the 'worldwide web'. Therefore, any attempt by me or by anyone to 'cover-up' my past would be pointless. In addition, I have no desire whatsoever to do so since what exists documents my mistakes, failings, extremism, and arrogance which I want those who may be interested to know, and which acknowledgment of my past by me led to that 'change of heart'. One person has used such archives to document my extremism and the weltanschauung I developed after my rejection of that extremism." *Some Questions For DWM*, Spring 2022, https://archive.org/download/dwm-seven-interviews-v1/dwm-seven-interviews-v1.pdf

===

Egnatious Severin, Jan 17

My first point is you keep referencing the opinions of anonymous person who have posted stuff on the Internet. Second, I am asking you to provide scholarly sources. Third, sure I also reference the opinions of anonymous persons who have posted stuff on the Internet so that the few interested in this argy-bargy can read alternative views and form their own opinion. Fourth, please try to refrain from ad hominems.

Fifth, you make assumptions about motives both in regard to DM and AL, as in "AL's words are, explicitly by him, not to be trusted" and as in DM is "erasing his footprints regarding [...] him and ONA." What evidential proof do you have regarding such allegations and what 'footprints' do you claim DM is erasing? An awful lot of ONA stuff from after 2009 is archived via the 'wayback machine' as in the 'nineangles wordpress blog' - and as in https://web.archive.org/web/20110223215257/http://www.nineangles.info/ - so any attempt to erase stuff is pointless.

Sixth, you like so many seem to assume without evidential proof that DM=AL. Seventh, your understanding of primary sources seems to be flawed. So, how do you define them? FYI, an interesting overview is provided in the 2023 text "Fairness, Fallacies, And The Cræft Of Research."

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Vonixa Tiresia, Jan 17

Firstly (and thirdly), you et al are yourselves 'anonymous persons' who post stuff on the internet. As I said, if you are so against this, why do you not show yourself? Methinks it is a double standard, no? Rules for thee but not for me?

Second, you asked for "primary sources", it is goalpost shifting to now ask for "scholarly sources". I have given you an insider account. How that is not "primary", I fail to see. Beyond that, I would wager that you et al would be unable to provide "scholarly sources" for your claims that are not self-recursive in some way (i.e your et al's works, or works you et al have directly had a hand in).

Fifthly, as I said exactly in my last comment, I am not making any claims about David Myatt's "erasing his footprints", that is from Chloe Ortega. A quick Google search would show you exactly the email I am talking about, that you repeatedly assert I am making the claim is very telling. As per Anton Long, see below:

> "I quite naturally over the past four decades have indulged in some exoteric rhetoric as well as in some diabolical incitement, to disaffection, or whatever. Those who can distinguish between exoteric and esoteric - between causal forms and sinister-numinous emanations, can; while those who lack the faculties esoteric or otherwise to so distinguish, are the kind of people who get trapped in our Labyrinthos Mythologicus."

Sixthly, the "evidence" is exactly from Chloe, as mentioned before, as well as Bealuwes Gast which I now have access to. Yet again, it is interesting to me that you deflect from you et al not releasing said document, and that you do not critique my statements re: aeonics/cliology and national socialism.

Seventhly, ignoring yet another instance of your et al's self recursion, as I said, "primary sources" in general are problematic for the O9A because it was designed to be "a living, changing, evolving, long-living entity", and which "no one (...) can control or own". It is not a religion with a defined doctrine or clear 'prophets', it was designed to change, to mutate, and thus any accurate definition must keep this in mind.

Hence then, as I have told you et al before, if "primary sources" are to be used at all, it cannot be limited to just AL. It should extend to anyone who has significantly altered that "living, changing (...) entity", because it then becomes a "primary source", or an insider account. At a minimum, IMO, this naturally encompasses AL, anyone who has held the title of "Outer Representative", as well as the "Inner O9A", but more realistically it should also cover people like Magister Hagur, ABG Lodge, and Ryan Anschauung.

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Egnatious Severin, Jan 17

Firstly, my apologies to Dr. Chris Giudice for the length of my replies.

As for me being anonymous I have never claimed to be otherwise as you would have discovered if you had done a search on google. The difference is I do not, or try not to, make unfounded accusations about living persons who are public figures such as Myatt, but instead sometimes try to present "the other side of the story" as I am here. Of course like many I have an opinion about some public figures, such as The Vulgarian, based on what they publicly do and have done or plan to do.

The opinions and beliefs of anonymous people like Ortega are just their opinions and beliefs and are not evidence, primary or evidential as in a Court of Law. BTW, scholarly evidence and primary sources are the same thing since correctly defined a scholar in the traditional sense is someone who has acquired a profound knowledge gained by individual study of primary sources which:

> <quote> include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials individuals used to describe (i) events in which they were participants or observers, and (ii) ideas or creations - such as a philosophy, music, literature, or art-work - which they were responsible for. Hence in the matter of a philosophy such as that of Heidegger the primary sources are his published writings, authenticated recordings or transcriptions of his speeches/lectures, and authenticated unpublished manuscripts if any. The writings, opinions, and conclusions of others about that philosophy, and other translations of his work, are secondary sources, with compilations of quotations from such secondary sources, a tertiary source [...] </quote>

One attribute of a scholar is that they are able to read primary sources in their original language and thus do not rely on the interpretations/translations of others.

You wrote you're not making claims re Myatt "erasing his footprints", etcetera, yet you are publicly repeating without evidence claims by an anonymous person without balancing it with "the other side of the story". It amounts at least according to my understanding to hearsay and is not evidential.

As for primary sources in relation to AL and the O9A it depends on how one defines the O9A (e.g. an esoteric philosophy developed by the original Anton Long or a loose association of individuals sharing similar beliefs who self identity with either the pre-1992 writings of Anton Long or the post-1992 writings) and what constitutes 'being O9A' and thus whether the pre-internet ONA was different from the post-1992 O9A. The matter is discussed in "Unravelling The ONA" where the sources used by academics such as Daveed Gartenstein-Ross and co-author, and Shanon Shah and co-authors, are discussed. These are scholarly issues which require research. As Daveed Gartenstein-Ross wrote: <quote> "they give Long's texts more weight than those of others because his writings are repeatedly referenced by O9A texts as the foundation of the philosophy." </quote>

There is also the question of whether the post-1992 writings were by the "original Anton Long" or by others using that identity. Again, primary sources need to be found and researched. To blandly state, for example, that Bealuwes Gast was written by the original Anton Long and is proof that DM=AL because some individuals (anonymous or otherwise) claim or believe it was and is proof that DM=AL amounts, in my opinion, to hearsay, often spread these days via the Internet.

Perhaps we should now agree to disagree.

===

Vonixa Tiresia, Jan 19

I did not claim that you had claimed to be not anonymous. My claim is that you critique others for being anonymous, despite being yourself an anonymous person, and citing other anonymous persons. As I have told you et al before, I have zero care for, or regard for, victim mentality re: "the other side". It is also rather ironic that you claim an opinion about "The Vulgarian" (Trump IIRC) despite failing the criteria of personal knowledge of someone that you et al are so fond of claiming is necessary to pass judgement.

So we are now shifting the goal posts from "primary sources", then to "scholarly", and now to what would uphold in a court? "Hearsay" in a legalistic sense is irrelevant re: primary sources, what matters is if the source is made by someone within/during something is taking place, which very well may be hearsay.

Similarly, you seem to misunderstand what it means to be "scholarly". A primary source is not, by itself, scholarly. It may be of scholarly interest, however. It is perhaps worth noting that, by your own definitions, if "primary source" is synonymous with "scholarly source", Dr Monette and his work (that you et al are so fond of mentioning) would not be "scholarly", as it is not itself a primary source.

Ignoring (for now) your referencing of your et al's own manuscripts, the example of Heidegger is blaringly misplaced. Heidegger's philosophy indeed may be contained by primary sources originating from Heidegger, because as "Heidegger's philosophy" would suggest, it is the personal philosophy of Heidegger. Anton Long deliberately eschews that, he claims the O9A cannot be contained by one individual. To claim he is the only source of "primary sources" is, then, to ignore the very "primary sources" you define, as they actively contradict your framing.

I am under no obligation to present "the other side of the story" (which you seem to interpret as being your et al's own personal views). Much as critiquing holocaust denial does not need to be 'balanced' by suggesting the potential validity of holocaust denial, it is simply an unfounded assertion to say that an argument must be 'balanced' by somehow validating or acknowledge other arguments.

The article you mentioned is perhaps the pinnacle of your et al's self recursion. The academics you cite themselves cite the "TWS Nexion", as well as one "Rachael Stirling", and "Monette". You are also so bold as to cite your own work as definitive yet again when I specifically asked you for authors that are not you et al to prove your point. That you have failed to do so indicates enough already. Even if we are to take such academics at their word, their phrasing is "more weight", not "absolute weight" or something similar, and thus reducing primary sources as you et al do to being just AL seems unsupported by these academics.

"Primary sources" have already been addressed above. It's also very notable that, despite being asked multiple times, you still have yet to refute my original claims about national socialism and the O9A. What you have done is shift the argument away from what it was (the O9A, politics, aeonics) and instead towards squabbles about David Myatt. I wonder why.

"Agree to disagree"? I think not. If you wish to stop responding, you may opt to do so. Quite bluntly we are not playing the same game, and I won't settle for the equivocation that such a thing would necessitate. If you et al wish to spread your propaganda, and to chum up to others and discredit me (re: "At last, an 'outsider' understands. There really is nothing more to say except 'thank you'", plus attempts to tone police me), I will be here to criticise you in turn. Stop responding to me if you dislike that.

===

Egnatious Severin, Jan 19

Indicative claims in what IMO is an indicative argy-bargy re the question of DM=AL.

(1) Victim mentality? So, striving to, as fairness suggests, present "the other side of the story" - in this case the question of DM=AL - is an example of s/c victim mentality?

(2) You wrote that I am "failing the criteria of personal knowledge of someone that you et al are so fond of claiming is necessary to pass judgement." Where have I said/claimed that? I quoted DM's views, not mine. Perhaps you are suggesting I am DM?

(3) You wrote: "It is not neutral scholarship to self-reference your texts." What texts of mine? My texts in relation to DM and the ONA/O9A - such as "A Question Of Honour And Personal Knowing" - do not pretend to be scholarly as you seem to suggest but are just my attempt to present "the other side of the story" by quoting what DM has written.

(4) You wrote that I "seem to misunderstand what it means to be scholarly." I quoted what someone had written about what is scholarly, in my probably feeble attempt to present "the other side of the story" and perhaps provide some balance to the question of DM=AL.

(5) You wrote that I am "so bold as to cite your own work as definitive." What work and where did I say it was definitive? I refer you to item (3) above.

(6) BTW, you still have not answered questions such as what is your definition of a primary source.

(7) You wrote of my attempts to 'tone police' you. Suffice to say I will let those of a rational and/or or of a scholarly disposition draw their own conclusions.

(8} It is possibly indicative that you and others who believe that DM=AL have failed to scholarly comment on DM's post-2011 writings and items such as his 2003 semi-autobiographical short story "One Connexion".

To conclude: the question of DM=AL apparently has become an emotive one for many and which question may in a scholarly way now or (most probably) in the future some accredited academics can provide some rational answers to.

Meanwhile, the argy-bargy about it, via social media or otherwise, will no doubt continue. As Myatt was fond of quoting:

ἔστι δ᾽ ὅπη νῦν ἔστι: τελεῖται δ᾽ ἐς τὸ πεπρωμένον: οὔθ᾽ ὑποκαίων οὔθ᾽ ὑπολείβων οὔτε δακρύων ἀπύρων ἱερῶν ὀργὰς ἀτενεῖς παραθέλξει

EOF

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Vonixa Tiresia
Jan 21

Victim mentality indeed. Framing yourselves as "the other side of the story", that "fairness" dictates I spew your rhetoric, etc, etc. You are positioning your et al's ideological opinions as a kind of unknown truth that ought to be shared.

You et al critique others for daring to question the integrity of Myatt. Assuming that I was, from this, suggesting that you are DM, is a leap.

"Mine" is loaded. You et al use pseudonyms to camouflage who is who, to act as though you are bystanders whilst simultaneously trying to push an inner rhetoric. Hence why, as I predicted, you et al were so keen to publish an article about this "argy-bargy" as you are so fond of calling it.

In this article (https://sevenoxonians.wordpress.com/2026/01/19/an-indicative-argy-bargy/), it refers to you as "he". How would the Oxonians know you are a "he" sans personal contact? It also attempts to control framing, implying that my responses are from "an anonymous person" (to which you are also, and have admitted as much, but the article does not deign to mention that), that my responses are longer in comparison to your "brief" replies, and that you didn't "react to the ad hominems".

Why would a completely separate entity care to rhetorically frame the discussion in such a way, of you being a seemingly non-anonymous and rational argumenter? Why would you et al care to publish such an article when you had said prior that we should "agree to disagree", and I made it clear I would not go

along with this, if you were truly exiting the conversation?

The rather simple reality is that this is not about neutral scholarship to you. Hence your continued replies to me in these threads, your implicit framing of me as irrational/emotional, and your appeals to Giudice, with the piece mentioning his "informative articles".

I had, in fairness, assumed you et al were influencing Chris, though I do not believe this was irrational to believe in retrospect due to your et al's prior contact with Monette, obvious attempts to appear scholarly, and my knowledge of how you et al operate thanks to Thormynd's behaviour and Kian's information. I believe my softening towards him is obvious now, thanks to me offering to send him Bealuwes Gast when it is complete, which I would not offer to a hostile party, though I have no similar desire as you et al to appear friendly.

Also then, why you et al are so keen to produce articles about me, doing so numerous times, from what are otherwise innocuous conversations on cyberspace. Because, as I said, we are not playing the same game. Your et al's objective is to control the ideological frame. You want to takedown perspectives that disagree with your rhetoric, especially informed ones that pose an ideological threat. I, in contrast, have exactly nothing to gain from how the O9A is framed, because I am not part of the O9A anymore. I do not care if it lives, I do not care if Myatt's legacy remains.

Ergo, why you skipped the original point about the O9A, and why you focused on AL=DM and "scholarly sources". Because you do not want to truly discuss the O9A's esotericism, despite that being, again, the original point. You repeatedly ignore that you et al did not publish BG despite having access to it, that the "primary sources" you so define actively contradict you, and that your suggested view of national socialism being merely an optional insight role is contested by the aeonic theory of the O9A.

===

Egnatious Severin
Jan 21

You obviously missed the EOF at the end of my reply which BTW means "End Of File", implying 'end of [my] input'. But no doubt you'll rant on, here and elsewhere...

Appendix B

Extract From

The Ethos of Extremism
Some Reflexions on Politics and A Fanatical Life Introduction

by David Myatt

In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me.

First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves.

While I enjoyed and then lived for political action - especially confrontation and brawls - and was motivated, fanatical, enough to speak extempore in public and take charge in a violent situations on the streets, and loved to plan such violence and motivate people to undertake it, I disliked the day-to-day organization and the (to me) petty manipulation that was, or seemed to me to be, the lot of an organizer and leader. I also lacked the charm, the charisma, the flexibility, a political organizer and leader needed.

In contrast to me, Eddy Morrison had a natural charisma, a certain charm, and was an experienced and adept organizer. He also, unlike me at the time, had a good sense of humour and was well-liked whereas I was probably more feared, or respected, because I was simply considered a nutter, a violent psycho. As a consequence, he was a natural leader; suited to leading the NDFM, and of all the people I knew at the time the most suited to organize and lead such a covert group especially given the fact that its ultimate purpose was to aid our NS cause. However, for all my attempts at persuasion he was uninterested in both C88 and in my ideas regarding covert action. He also, beyond being a fan of horror stories and of HP Lovecraft, had no interest whatsoever in the Occult. Thus I had to make do with someone else as organizer and 'leader' of this covert group, this person - then a comrade, a married businessman living near Manchester - being the one who had suggested the outer, the Occult, form of the group.

For some time, this underground group appeared to flourish, with some 'respectable' people recruited - initially a lecturer, a teacher, a solicitor, among others - with some of the recruits becoming converts to or in some way helping our political cause, and with such clandestine recruitment aided, later on, by some unexpected, non-factual, unwanted, publicity.

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the raisons d'etat of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist.

https://web.archive.org/web/20120505033206/https://davidmyatt.wordpress.com/the-ethos-of-extremism/

Image credit: Richard Moult, Aeon (Atu XX)

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The Big Red Book Of Anti-Myatt Phantasies

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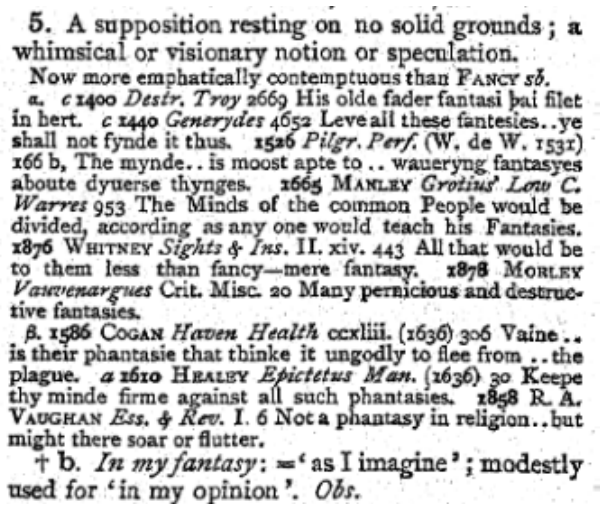


5. A supposition resting on no solid grounds; a whimsical or visionary notion or speculation.

Now more emphatically contemptuous than FANCY *sb.*

a. *c* 1400 *Destr. Troy* 2669 His olde fader fantasi þai filet in hert. *c* 1440 *Generydes* 4652 Leve all these fantesies..ye shall not fynde it thus. 1526 *Pilgr. Perf.* (W. de W. 1531) 166 b, The mynde.. is moost apte to .. waueryng fantasyes aboute dyuerse thynges. 1665 MANLEY *Grotius' Low C. Warres* 953 The Minds of the common People would be divided, according as any one would teach his Fantasies. 1876 WHITNEY *Sights & Ins.* II. xiv. 443 All that would be to them less than fancy—mere fantasy. 1878 MORLEY *Vauvenargues* Crit. Misc. 20 Many pernicious and destructive fantasies.

β. 1586 COGAN *Haven Health* ccxliii. (1636) 306 Vaine .. is their phantasie that thinke it ungodly to flee from ..the plague. *a* 1610 HEALEY *Epictetus Man.* (1636) 30 Keepe thy minde firme against all such phantasies. 1858 R. A. VAUGHAN *Ess. & Rev.* I. 6 Not a phantasy in religion..but might there soar or flutter.

† b. *In my fantasy*: ='as I imagine'; modestly used for 'in my opinion'. *Obs.*

OED: A Phantasy

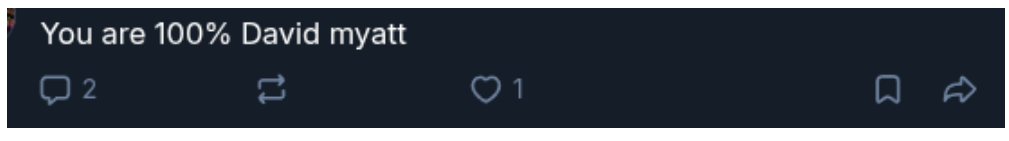
°°° ° °°°

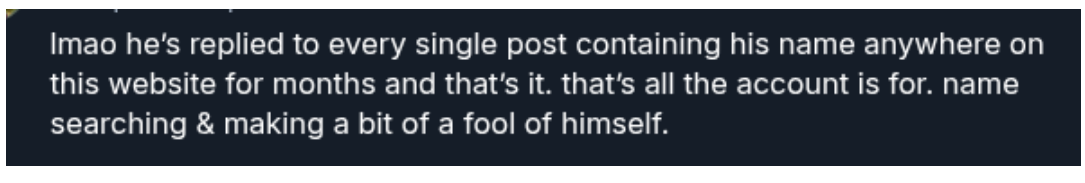
There's a rumour going round that an as yet unpublished script titled *The Big Red Anti-Myatt Book* is circulating among those sympathetic to the anti-Myatt crusade begun almost three decades ago by a British-based 'political special-interest group' whose mantra is "never forget, never forgive" and whose CEO is now an Establishment {1} figure having been awarded in 2016 an MBE by the then Tory government. Perhaps the title *Big Red Book* is an attempt at humour by its contributors, since their script is in fact not a book but a brief collection, *à la* a certain pocket-sized *Little Red Book*.

The script features recommended phrases and material to be used by those, often anonymously, posting on 'social media' platforms, on Internet blogs, in podcasts and the like, whenever anyone dares to question the Establishment orthodoxy about David Myatt {2} or writes anything positive about him or is critical of that orthodoxy or of those who believe it. The book contains a collection of phantasies about Myatt among which are:

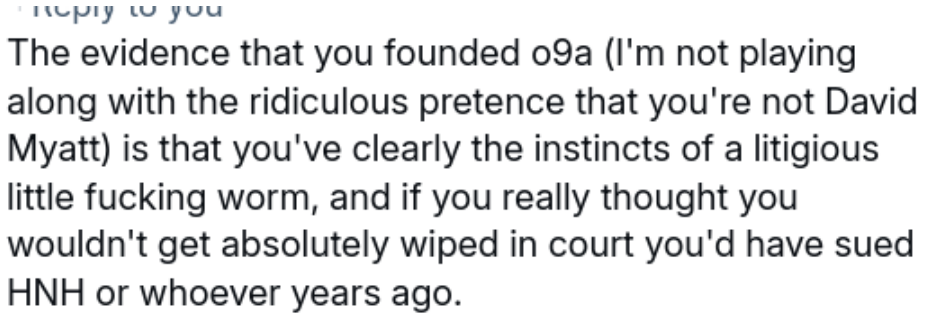
° that David Myatt is 'Anton Long' of O9A infamy;
° that since 'Anton Long' (AL) promoted deception and misdirection, David Myatt (DM) is deceptive with DM's post-2012 writings about rejecting extremism and neo-nazism and about his philosophy of pathei-mathos therefore deceptive, part of a diabolical plan;
° that anyone who criticizes the phantasy or asks for evidence that DM=AL or who writes about Myatt in any positive way is almost certainly DM himself;
° that DM spends almost every day searching for his name on the internet and on social media, and he posts on social media using a variety of pseudonyms in order to contradict the phantasy and to post links to his post-2012 writings;
° that, contrary to reality, there is an academic consensus that DM=AL, and
° that, contrary to jurisprudence, it is for Myatt to prove that he is not AL and not for them to prove that he is AL.

Top of the list of the phantasies in *The Big Red Anti-Myatt Book* for the savant {3} to use is to accuse the critic or unbeliever of being Myatt himself using a pseudonym, with the following two recent examples:




lmao he's replied to every single post containing his name anywhere on this website for months and that's it. that's all the account is for. name searching & making a bit of a fool of himself.

An older example {4} is the following, which post also employed the *The Big Red Anti-Myatt Book* suggested tactic of directly addressing the critic or unbeliever as 'Dave' or as Myatt:


Reply to you
The evidence that you founded o9a (I'm not playing along with the ridiculous pretence that you're not David Myatt) is that you've clearly the instincts of a litigious little fucking worm, and if you really thought you wouldn't get absolutely wiped in court you'd have sued HNH or whoever years ago.

Regarding which the critic posted in reply

That's not evidence it just another assumption and reveals a lack of research. As for David Myatt suing people, he's answered that question several times, once a decade ago:

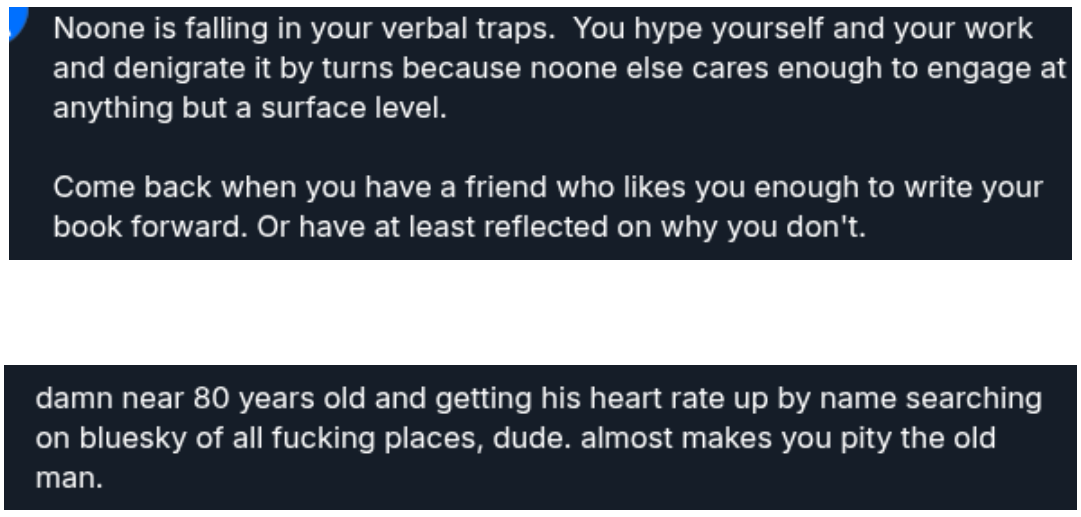
and then provided a quote from Myatt's 2012 *A Matter of Honour,* {5}

> As for me, I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated and their own dishonourable character proven."

and which reply and quote elicited no response from the accuser, as often occurs.

The Big Red Anti-Myatt Book also suggests readers cite what certain government, or government supported, groups have written about Myatt in relation to the O9A such as the Mapping Militants Project (MMP) which is funded by the US Department of Defence. {4} They are thus encouraging readers, their savants, to employ the fallacy of 'appeal to authority'.

Savants are also encouraged to use *ad hominems* in their posts and replies, with the aim of demeaning Myatt and dodging whatever questions they may have been asked, with the following examples of this tactic:


Noone is falling in your verbal traps. You hype yourself and your work and denigrate it by turns because noone else cares enough to engage at anything but a surface level.
Come back when you have a friend who likes you enough to write your book forward. Or have at least reflected on why you don't.
damn near 80 years old and getting his heart rate up by name searching on bluesky of all fucking places, dude. almost makes you pity the old man.

The overall aim is to 'drown out' the critic or critics and make it appear that there is a consensus about Myatt, with an underlying message being that anyone who publicly writes anything positive about Myatt will be subject to the same public treatment as they have dished out to Myatt and those who dared defy the Establishment orthodoxy.

Egnatious Severin
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JD 2461177.1198

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{1} By Establishment is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes politicians and the incumbent government of America and the governments of most European countries and often the 'political opposition'; large often multinational business enterprises; the mainstream Media, especially national newspapers and television news media; well-funded special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications; and so-called 'independent' or 'freelance' or 'investigative' journalists
whose work is used by and/or praised by the mainstream Media.

{2} The orthodoxy is described in *A Modern Phantasy About A Man* - https://archive.org/download/a-modern-phantasy-about-a-man/A%20Modern%20Phantasy%20About%20A%20Man.pdf

{3} *Savant* is from the Icelandic *sefa* and implies someone who, whether they are aware of it or not, is supine and who thus appeases or who soothes or tries to please their master or masters, often by agreeing with them or doing their bidding. In the Internet age, the 'master' is usually the accepted Establishment orthodoxy about a person, cause, or group. The savant does not want to be ostracised or publicly campaigned against, or personally demeaned or smeared, which is often what happens when a person questions a current orthodoxy.

{4} The report is analysed in *An Establishment Orthodoxy*, pp.3-6 of *A Modern Phantasy About A Man*, https://archive.org/download/a-modern-phantasy-about-a-man/A%20Modern%20Phantasy%20About%20A%20Man.pdf

The author(s) of the report misleadingly claimed, among other things, that "scholars believe that David Myatt, a British far-right extremist, founded the group in the 1970s under the pseudonym Anton Long." A misleading generalization because the following academics have other views with
one - Gartenstein-Ross - writing that it is "possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors".

> (i) Kaplan, Jeffrey (1998). *Religiosity and the Radical Right: Toward the Creation of a New Ethnic Identity*. In Kaplan, Jeffrey; Bjørgo, Tore (editors).
> *Nation and Race: The Developing Euro-American Racist Subculture*. Northeastern University Press. p.115
> (ii) Sieg, George (2013). *Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles*. International Journal for the Study of New Religions. 4 (2), p.257
> (iii) Doyle White, Ethan (2018). *Between the Devil and the Old Gods: Exploring the Intersection between the Pagan and Satanic Milieus*. Alternative Spirituality and Religion Review. 9 (2), p.159
> (iv) Monette, Connell (2013). *Mysticism in the 21st Century*. Sirius Academic Press, p.92
> (v) Gartenstein-Ross, Daveed & Chace-Donahue, Emelie (2023). *The Order of Nine Angles: Cosmology, Practice & Movement*. DOI: https://doi.org/10.1080/1057610X.2023.2186737

Another such report which *The Big Red Anti-Myatt Book* encourages its readers to cite is that by The Institute for Strategic Dialogue (ISD), in regard to which see *The ISD O9A Report: An Analysis*, https://archive.org/download/isd-o9a-report_202310/isd-o9a-report-v1.pdf

{5} https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf